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REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

CHILDREN'S MONTH

A tang, a fragrance, a rhythm distinguish the month of June as Children's month. It is then that school closes. It is then that the first outings of the summer invite the romping children. It is children's month in the church and the Bible-school. The children come to the fore on Children's Day. More and more our churches are recognizing the value of bringing the church into touch with vital child-life. We can afford to turn away for the time being from the thoughts of war and horror, relieving our minds and refreshing our souls with the bounding rhythm of childhood. Here we find the very portal of the Kingdom of Heaven.

Let us put a right appraisal upon the value of work for children. Why should any church announcement add "All adults" when listing the number of additions to the church as though they should have to discount the value of the announcement if part of the number were young people? Why should the pastor ever announce, "Our time is so short this morning that we will omit the Children's sermon?" Why should the United States Government have in the Cabinet a Secretary of Agriculture, but no Secretary of Education? Is the raising of crops and of cattle more important than the perfection of manhood? Is the effort to entertain and inform the adult mind more important in the church than the effort to mold the plastic life of childhood?

June 9th is Children's Day. Its function is to make the Church of Christ conscious of its high calling as an agency for leading the children into the ways of the Kingdom of Heaven. Its further function is to call the proud adult back to a realization of the truth of Jesus' own words, "Except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven." Let the children, therefore, have the platform on Children's Day, and when the offering is made, let it be a large one for the work of extending the Sunday School where it is most needed in our own land. In short, let the Church take up in its arms and bless the child.

—C. E. B.

THE CONGREGATIONAL EDUCATION SOCIETY

President, C. F. Swift, D.D.; Vice President, C. R. Brown, D.D.; Secretary, Rev. F. M. Sheldon; Assistant Secretary, Rev. Edward S. Tead; Treasurer, Harry M. Nelson; Assistant Treasurer, S. F. Wilkins.

KIDDER INSTITUTE, MISSOURI

By Prof. G. W. Shaw

Kidder Institute is distinctly a missionary enterprise. It reaches a class that with few exceptions could not be reached by any other school, for but few of our students would have a desire for an education if not incited by this school, or having the desire they would not have the means necessary to go elsewhere.

One of our graduates once said in a chapel address:

"I am glad that the march of empire stopped long enough to plant Kidder Institute, and that Kidder Institute came to me for I could not have gone to her."

The school does not wait for students to seek her but she goes out to seek them. The Principal drives hundreds of miles among the farmers convincing them that though they are poor their children may have the privileges and blessings of an education.

After hours of persistent urging and persuasion the Principal, several years ago, prevailed upon a father to send his oldest son to Kidder Institute for six months. With this start the young man with the aid of the school and what the principal gave him was able to work his way through to graduation.

That young man is now auditor of one of the greatest railway systems in the West.

His next brother is assistant secretary of the Kansas City Life Insurance Company. Two younger broth-

ers are professors in Stanford University and another a professor in the University of Illinois.

Sixty out of one hundred teachers in Caldwell County in which the Institute is located have received their education there and a number of home missionary preachers were educated in this school and several missionaries in foreign lands.

The school is decidedly Christian.

More than ninety per cent of the students become Christian before leaving. Less than one in one hundred of our graduates are not Christians.

Most of our students are the children of farmers and they are very conscientious and earnest and many of them are required to make great sacrifices in order to secure an education, and so they yield easily and naturally to the Christian influences that prevail here. Hence when a student goes out from us he carries these very ideals and sentiments with him.

A few years ago a young man upon going home started a Y. P. S. C. E. in his home church. Three young girls became teachers in adjoining country schools and at once started a Y. P. S. C. E. in the local church where such a thing was not thought of before.

We each year have a gospel team that goes out to neighboring churches and school houses and holds special meetings with excellent results.

Each year we have a revival in which from twenty to forty are converted. There are more conversions here from year to year than in all our churches in Kidder Association. No other institution of whatever other name has a greater influence for good maintained at however great expense may be, no other institution known to the writer does more

good for the amount of money expended.

It will be difficult to see where money expended in benevolence would do more good and the influences of which would be more far-reaching, nor could anyone better project himself in the future than to incite some aspiring eager youth to a noble and useful life.



WHY BE A MINISTER ?

Rev. Raymond Calkins, D. D., Cambridge, Mass.

1. Because it is the hardest profession in the world. No one is looking for the easy task, or wants a pleasurable or comfortable profession. It is the hard task that attracts. The thing which is most difficult is also most irresistible. The ministry makes more demands and requires a greater variety of resource and capacity than any other profession. One must be a good organizer like the business man; a good speaker like the persuasive lawyer; he must understand human nature like the physician, and be a friend of children like the teacher. He needs common sense and tact as well as courage and determination. He requires physical strength and spiritual devotion. What other work makes so great a demand as that of the ministry?

2. Because it is the most fundamental work in the world. It concerns itself directly with human character, with the human heart. That is working at the center of things. We have come to see that we cannot have a better world until we have better men. It is useless to sigh for a new social order, or for better industrial conditions or for the new internationalism, so long as men themselves remain selfish and hateful. Thus a minister who is laboring all the time at the creation of

unselfish character and of good-will, is doing a work which underlies all others.

3. Because it is the most interesting work in the world. It deals constantly with human values. It has to do with human nature of every description and at every stage of development. No other profession has an equal opportunity. The teacher deals with children or with youth. The doctor is the only rival of the minister in the range of his influence, and even he does not have the same privilege in practicing the cure of souls. This is the most fascinating and rewarding work which one can do. And to have one's whole time for its exercise is a privilege which any one might well covet.

4. Because it is the most blessed work in the world. Its central purpose and passion is the presentation of the message and Person of Jesus Christ. No other work has such joy to give as this. Any minister who has seen lives accept and then grow sweet and strong under the influence of Christ would not surrender for any other work the opportunity of spending his whole time in leading men and women and little children to Him. It is a work which never grows old, its happiness never fades, and its rewards grow richer and richer as life goes on.



Wisconsin State University

Rev. J. E. Sarles, the Congregational Student Pastor writes under

date of April 2nd that 40 students joined the church, making 132 for the year.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

VETERANS' DAY

It is a growing custom among Protestant Sunday schools to observe the Sunday before Memorial Day as "Veterans' Day." Some schools include in their celebration of the day, the decoration of the nearby graves of deceased ministers. The observance more generally consists of making an offering for Ministerial Relief, and devoting a few minutes of the general exercises to something bearing upon that cause, in a way adapted to the ages of those present, and thus honoring the still living old soldiers of the Cross.

The Congregational Board of Ministerial Relief has published two responsive exercises for use on that day. Though published last year and the year before, they are still available. This year four "Hero Tales" were prepared and offered to all schools. They were actually sent out to between three and four thousand. The plan was to read one of

these stories on each Sunday in May, leading up to the offering on May 26th. This is written before the arrival of that date, but we are expecting a great increase in the number of schools observing the day. If your school is not included among them, talk with your pastor and superintendent about it with a view to the observance of the day next year.

If your Missionary Society has not yet used the illustrated leaflet entitled "The Weary Pilgrims on the Highway," it will—as also the "Hero Tales"—still be suitable for use on any program during the year to come. Copies will be sent on application.

We gladly welcome the enterprising new schools that during the last three months have been added by the hundreds to the number of "Tercenary Schools" using the Missionary Efficiency Charts. May God bless them, every one.



MATERIAL FOR SERMONS, ADDRESSES AND PROGRAMS

The time has come when definite consideration of the matter of an adequate and honorable method of retiring aged and disabled ministers of the Gospel can no longer be left to the occasional address of a Secretary delivered at a Conference or an Association attended by but few people.

The National Council has wisely summoned the churches to undertake a systematic course of instruction relative to all our Congregational benevolences and there is already a demand from ministers and Young Peoples' Societies for collocated and

systematized material to aid in the preparation of sermons, addresses and programs upon the comprehensive subject of Ministerial Relief. To meet this need as well as to stimulate the consciousness of it, we have just brought from the press a pamphlet of twelve printed pages, a little larger than those of The American Missionary, entitled:

"MATERIAL FOR SERMONS, Addresses, Papers and Talks at Missionary and Young Peoples' Meetings, on Ministerial Relief and Pensions for Ministers."

Pastors are earnestly requested to fix upon a convenient date when they will make some use of the material offered, in preaching to their congregation a special sermon on Ministerial Relief, or else to put the material into the hands of a layman who is willing and competent to deliver the address to their people.

More material is provided than can be used in one sermon. Pastors are asked, therefore, after their own use of it, to bring it to the attention of the proper officers in their Missionary and Young Peoples' Societies. It is calculated to be of great assistance in the preparation of papers and programs for meetings of these Societies.

It includes appropriate texts and scripture readings, a summary of the considerations underlying the need of ministerial pensions, and a comprehensive and unified view of our combined Congregational methods of providing pensions, straightening out any possible confusion in the minds of some concerning the relationship of Ministerial Relief, Annuities and the Pilgrim Memorial Fund. This is followed by a collection of facts, illustrations and sentiments furnishing the high lights for the interesting and informing treatment of the subject, whatever phase of the subject it may be desired to emphasize. This ammunition is so tabulated that it can be readily selected and

fitted to the summary that precedes. The pages are printed only on one side, alternate pages being blank so that the whole address, sermon or paper can be prepared on the sheets of the pamphlet.

Before the "Every Member Drive" for the full apportionment, which is to come next December, and, so far as possible in given churches, before the solicitation for the Pilgrim Memorial Fund, we wish every pastor would make use of this pamphlet in preparing a special service and address for his people.

There are many such calls upon the minister and many subjects asking for his consideration, to be sure, but none more truly central to his calling or more vital to the future welfare of the church and of the very democracy that is now in such desperate need of protection and preservation.

If we would keep our Republic we must have virile self-respecting ministers. If we would continue the supply of young ministers, the church must be just and brotherly to old ministers. Both our aged brethren in the ministry and the supply of young men for the pulpit of the future are seriously suffering. Pastors, make the facts known and help the church to do right. It has more at stake than the ministers.

Send for "Material for Sermons."



NEED OF AN AWAKENING

The following is an extract from a recent letter from a veteran denominational leader:

"We need man power—more and better. The Government is asking for man power. It must have trained leaders. So must we. It says to a young man: 'Go to West Point or Annapolis. We'll pay the bills. When you get through we'll give you a commission for work and a salary with the promise of increase, and when the time comes for your retire-

ment, we'll continue half of it as long as you live.' What do the Congregational churches say? If we are to fill the pulpits of the land, we must be able to give like assurance to young men or our pulpits will go empty for lack of men to fill them. I am coming to feel very intensely on this matter and I am glad of the waking up, but neither the ministers nor the churches are half awake on this subject. I am glad of the signs of a revival."

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, 7 Colden Avenue, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 403 N. Grove Ave., Oak Park, Ill.; Vice-President of the East, Mrs. Charles C. Elwell, 71 College St., New Haven, Conn.; Vice-President of the Middle District, Mrs. G. A. Southall, 810 S. McClure St., Marion, Indiana; Vice-President of the West, Mrs. George Robertson, 256 Alvarado St., Redlands, Cal.; Recording Secretary, Mrs. A. K. Wing, 857 E. 18th St., Brooklyn, N. Y.; Treasurer, Mrs. Harry E. Smith, 105 Mamaroneck Ave., White Plains, N. Y.; Assistant Treasurer, Mrs. Rockwell H. Potter, 412 Washington St., Hartford, Conn.; General Secretary, Miss Edith Scamman, 289 Fourth Ave., New York City.

SUMMER CONFERENCES

The Summer Conferences should be attended by all Congregational women and young people who can possibly arrange to go. A delightful summer outing can thus be combined with an opportunity to meet missionaries, and to be instructed in mission work by national leaders. The conferences are scattered all over our country in parks and camps, by lakes and oceans, and in mountains. If you live on the Pacific Coast you should be interested in the Summer Schools at Mount Hermon and Los Angeles, and in the Y. W. C. A. and Missionary Education Movement Conferences at Seabeck and Asilomar. Colorado has a Summer School at Boulder and an M. E. M. Conference at Estes Park. Other Summer Schools will be held at Omaha, Nebraska, and Oklahoma City, Oklahoma, at Minneapolis, and at Winona Lake, Indiana, at East Northfield, Massachusetts, at Denton, Texas, and at Mountain Lake Park, Maryland.

The Young Peoples' Conferences at Lake Geneva, Wisconsin, Silver Bay, New York; Eagles Mere, Pennsylvania; Blue Ridge, North Carolina; Hollister, Missouri; Ocean Park, Maine; and Chambersburg, Pennsylvania, will all present valuable opportunities to train and inspire Congregational girls with a love of our Mission Work, both Home and Foreign. It will pay your church to send at least one girl to the Conference in your vicinity.

Affiliated Summer Schools

Boulder, Col., June 13-20.
E. Northfield, Mass., July 17-24.
Los Angeles, Cal., June 3-4.
Minnesota, June 3-10.
Mt. Hermon, Cal., July 6-13.
Oklahoma City, Okla., June 3-8.
Omaha, Neb.
Winona Lake, June 20-27.
Denton, Texas.
Mt. Lake Park, Md., Aug. 13-20.
Omaha, Neb.

Missionary Education Movement.

Blue Ridge, June 25-July 4.
Silver Bay, July 5-14.
Ocean Park, July 19-28.
Lake Geneva, July 26-Aug. 4.
Estes Park, July 12-21.
Asilomar, July 16-25.
Seabeck, July 30-Aug. 8.

Y. W. C. A.

Silver Bay, June 21-July 1.
Eagles Mere, June 21-July 1.
Blue Ridge, June 4-14.
Lake Geneva, Aug. 20-30.
Hollister, June 25-July 5.
Asilomar, Aug. 6-16.
Seabeck, June 21-July 1.

Mrs. Timothy Harrison.

SUGGESTED TYPES OF STUDY CLASSES

I. Lecture Classes.

A. Weekly Meetings.

- (1) Frequency an advantage.
- (2) Audience likely to be same.
- (3) Competent Speakers.
- (4) Interesting subject-matter for lectures.

II. Large Study Classes.

A. Text-book Study.

- (1) Authorities on subjects studied.
- (2) Competent Speakers.
- (3) Variety in speakers.
- (4) Personal Assignments.
 - a. Opportunity for individual expression.
 - b. Stimulating personal interest.
- (5) Class atmosphere.
 - a. Psychological Development.
 - b. As a training School.

III. Small Study Classes.

A. Most Advantageous.

- (1) More personal.
- (2) One Leader.
- (3) Regular enrollment.
- (4) Individual study.

IV. What Mission Study Class Does.

A. Power for Knowledge.

- (1) Overcoming misconceptions.
- (2) Inculcates definite knowledge.
- (3) Increases Prayer and Bible Study.
- (4) Incites permanent religious habits.
- (5) Promotes sacrificial living.
- (6) Builds up a Christian life.

V. Helps for Mission Study.

- A. Leaflets and publications.
- B. Textbooks.
- C. Lectures.
- D. Speakers.

VI. Typical Classes.

- A. Work is evenly and systematically divided.
- B. Social meeting as opening feature.
 - a. Regular plans laid.
 - b. Textbook chosen.
 - c. Leader appointed.
- C. Regular Study meetings all winter.
- D. Reading Circles.
 - (1) Discussions (social) of Text book.
 - a. Read by every one.
 - b. Read by committee.
 - c. Read by individuals.
 - (2) Planning future work.
 - (3) Lasting all winter.
- E. General Reading.

VII. Proof of value of Mission Study Work.

- A. Number of Churches vitalized.
- B. Solution of problems abroad.
- C. Increased knowledge.
- D. True direction of energies.

THE NEW STUDY BOOKS FOR 1918-19.

The Path of Labor. For Senior Study Classes.

Jack-of-all-Trade. For Juniors. Illustrated.

PROGRAM FOR JULY

Comrades from Across the Sea.

(Schauffler Missionary Training School)

Hymn—Jesus shall reign.

Prayer—

Scripture—Ephesians 2:13-23.

Hymn—

1. A Great Question of Today.
The Americanization of our foreign-born population.
 - (a) Sources of their population.
 - (b) Foreigner in Industry.
 - (c) How the Immigrant Lives.
2. Workers at the Task.
 - (a) Who are they?
 - (b) Types of work done.
3. "Our Munition Plant."
The School itself. Its founding, history, situation.

Suggested material: "The New America," Chap. III., The Poles in America; The Bohemians in America; The Italians in America; The Anthracite Miner and his Environment; In the Italian Quarter of New York; What you Can Do for Americanization; Our Slavic Work; Pittsburgh's Challenge; Schauffler Leaflets; Conservation of National Ideals, Chap. III., Schauffler Memorial; The Schauffler Memorial Training School.

Prayer.

Oh, Lord, Who has made of one blood all nations of men, we bring before Thee today all these Thy children who have come to our shores to make their homes among us. From the ends of the earth they have come, seeking here freedom and opportunity. Help us to live before them and with them, that they shall understand that all our blessings and privileges come from Thee. Help us to deal with them in every relation of life that they shall understand that we honor and obey Thy law. Grant us the wisdom to guide them into the best and not the worst of our national life; to show them that true liberty is found only in obedience to Thy law, and that happiness comes not from worldly prosperity and material comforts, but from daily lives of love and righteousness.

We beseech Thy blessing upon the Schauffler School, the Agency through which we reach these peoples. May Thy wisdom guide its officers and teachers, Thy Spirit instruct and bless those who go out from its doors to teach and to heal.

Help us to be faithful in our duty toward this School; to support it not only with money gifts, but with interest and personal thought and prayer.

Department of Young People's and Children's Work

THE SCHAUFFLER MISSIONARY TRAINING SCHOOL

At the close of an address on the Schauffler work a few weeks ago, a wide-awake, earnest young woman, with eyes shining in hopeful anticipation, came to the writer with this question: "Is there any way that I can go to this school?" An experience of this kind is no surprise to any who are familiar with the work of the Schauffler Missionary Training School. The appeal which it makes to thoughtful and earnest souls comes with winning power because of its beautiful spirit and wonderful range of opportunity in the Master's service.

In these testing times when many earnest souls are turning more and more from the purely formal to the deep and abiding realities of the Christian religion, Schauffler is bearing her faithful witness to the guiding and transforming power of the spirit of Jesus Christ.

Let us see how she is striving to meet the call that is coming in from many parts of our country for her trained workers. In the first place the location of the school is strategic; it is situated in the heart of Cleveland, Ohio, which is the center of the industrial zone of the United States, with every nationality in America represented in its population. We find one great advantage in this, as each week during the whole course the girls have definite, practical training under wise leadership among the nationalities with whom they expect to work.

This year there are fourteen nationalities represented in the school, including Americans who constitute one-half the total enrollment. Does not the very fact that the girls of so many nationalities are working together in perfect harmony prove that there is a force at work in the school deeper than the things of this world—the force that ultimately shall bring us all together as the children of the one Heavenly Father?

The "atmosphere" so often spoken of by all who have visited the school is the fine spirit of love which the girls all learn to feel, the one for the other. This spirit is of fundamental importance; in fact the training is a splendid combination of the theoretical and practical.

A glance at the curriculum, as given in the catalogue, will make this clear. It includes Bible study, church history, missions, lectures on social service and also

in church administration and institutional work; such studies as sewing, making of a layette, making and fitting children's clothes, reed and raffia work, caning of chairs, paper folding and rope work, hammock making, use of domestic tools. There is domestic science, personal hygiene, practical nursing, what to do in emergencies, invalid cooking, story telling, drawing, music, kindergarten work. All this knowledge is of the greatest importance to the church workers. Through it she may find entrance to the lives and hearts of women who could not be reached in any other way than through their homes and their children.

The work is held in largeness of purpose, aiming as it does to develop the best traits and gifts of the foreign born, and to consecrate them to our ideals of Christian democracy.

Surely there must be young women in our churches who will say with my young friend of whom I spoke at the beginning, "Is there not some way in which I can go to this school?"

* * * * *

Young Women, is your attendance at Schauffler the only way in which you can help? Many of us may have a large and important share in another equally valuable service. We can make the Schauffler Fund of our Union an assured success. Meanwhile we can busy our fingers making sash curtains, bureau covers and other homelike things for the School. Let each one of us decide what her share can be; then let us all work together to realize our ambitions for the School.

Mrs. J. O. Haarvig.

SUMMER CONFERENCES

Suggested outline for a thirty-minute report:

1. Name of conference, auspices, date, place. 1 min.
 2. Purpose. 1 min.
 3. Attendance, character. 2 min.
 4. Description of conference scenes. 3 min.
 5. Leaders. 2 min.
 6. Program, speakers, topics, quotations. 14 min.
 7. Stimulus, personal and general. 3 min.
 8. Resolutions, recommendations, suggestions with local applications. 4 min.
- J. Gertrude Hutton.

THE CONGREGATIONAL SUNDAY-SCHOOL EXTENSION SOCIETY

Office: 287 Fourth Avenue, New York.

Rockwell Harmon Potter, D. D., President; Charles E. Burton, D. D., General Secretary; Charles H. Baker, Treasurer.

This number of the magazine will reach many of our readers just before Children's Day. The Sunday-School Extension Society sends its heartiest greeting to all the happy children and young people in our Sunday-schools. May the churches which give the children the platform on Children's Day find in their glad songs and ringing recitations cheer, courage, faith and devotion which shall make the way easier and the victory surer.



In our denominational program the offering on Children's Day is supposed to be for the work of The Congregational Sunday-School Extension Society, which as its name implies has for its chief function the establishing and fostering of new Sunday-schools in the United States. May the offerings on Children's Day be as generous as the work is important. Let no church or Sunday-school consent to take this offering from this regular cause that it may have money to give to special needs. By no means forget the special appeals incident to this great War, but with equal strength let us say, "By no means are we to find the money with which to give to the other causes by taking it out of the treasury of our Missionary Society."



It is difficult to make an intelligible financial report for the C. S. S. E. S., and next to impossible to make any comparison of receipts. This is due to the fact that this is the first year of the new administration of Sunday-school work, and the changes introduced so many factors of variation that it is impossible to estimate what would be normal receipts. Moreover, contributions for Sunday-school missionary work are always small during the first months of the year. For this reason contributors will save us interest if remittances are made promptly.



LEAVES FROM A HOME MISSIONARY'S NOTE BOOK

I pass along the streets of our cities where boys and girls are at play. They are of all colors, ages, and conditions, descendants of Shem, Ham and Japheth. I do not recognize their faces, nor understand their language, but as I watch them there comes a burst of childish glee, and I say to myself: these are the same as those "little ones" Jesus took on His knee and blessed while He said: "Suffer the little ones, and forbid

them not to come unto me, for to such belongeth the Kingdom of Heaven."

This was the Master's verdict two thousand years ago, and we are only now beginning to put a proper value upon the child and upon his birth-right. A child is like a new year, and has the right to a fair chance at the accumulations of all preceding ages, in all departments of the world's development. In our childhood great

emphasis was placed upon the Church and the Bible, and we are very grateful for this emphasis, but the child was considered only a means to this end.

Now abideth these three, the Church, the Bible, and the Child, but the greatest of these is the Child. The wise men from the East and from the West, from the North and from the South are pouring the treasures of brain and brawn, of heart and soul upon the altars of child training, having apparently just discovered that unless we become as "little children" we can in no wise enter in the Kingdom of Heaven.

In nearly all the trains and hotel elevators in New York and Brooklyn during my recent trip East we heard the oft repeated admonition "Watch your step," and I wondered if it might not be well to place the placard "Watch Your Step" in all our Teachers Training Schools, Sunday Schools and churches,—in fact wherever chosen or self-appointed leaders come together in mill or mine, in church or state, on forum or on farm. Example has the highest value in all departments of education, and precept has little effect when nullified by the example that tends in the opposite direction, for what a man is often speaks so loud that one cannot hear what he says.

Many of us can trace our first inspirations to good to the noble example of parents, teachers, or personally chosen heroes of childhood days. We have over thirty million children in this country alone who are under sixteen years of age. This great army of embryonic force has "power to let," and it is for us to direct rather than to restrain, to form rather than wait to reform, for unless we pay the ounce of prevention at the right time and in the right way, there will come a time when the proverbial pound must needs be multiplied an hundredfold. If we who are teachers today do not make of the great army a generation whose virtues will save us we shall have a gen-

eration whose false pretensions to virtue will ruin us.

A higher standard of life in all departments of public and private service is the crying need of the age. A more thorough internal improvement than that landed by politicians is necessary in order to save our country. I mean the improvement of the minds and hearts of our teachers and leaders. If this improvement be neglected, or fail to keep pace with the increase of our population from both within and without, one of two alternatives is certain; the nation must either dissolve in anarchy under the rulers of its own choice, or if held together at all it must be by a government so strong and rigorous as to be utterly inconsistent with constitutional liberty. Let these hundreds of thousands who at no very distant day will fill our cities and swarm our vast interior remain sunken in ignorance and vice, and nothing short of an iron despotism will suffice to govern our country and hold back its fiery and headlong energies from dismemberment and ruin. How then is this to be prevented? Make everything else subservient to the proper training of our children that they, too, may, as they increase in stature, increase also in favor, both with God and man.

Parents and teachers are in partnership with God in the molding of an immortal soul for the Kingdom of Heaven, and it were better that a millstone be tied around one's neck and that he be buried in the sea than that he should offend one of these "little ones."

A father once asked his son why a tree by the roadside had grown crooked. The boy replied: "Some one must have stepped on it when it was little." Why so many crooked sticks in the great forest of human life? Some one must have stepped on them when they were little. Stepped on them by an improper valuation, by indifference and by neglect.

Parents! Teachers! Leaders! "Watch your step."

A MESSAGE FROM THE PACIFIC

Word has recently come from Hawaii, a reminder that while we are caring for our young people in the United States, there are others of our children no less deserving far away over the seas. One of our missionaries sends us a picture of his little Sunday school at Kaupo, near Hana, Hawaii. He says:

"Kaupo, one of my stations, is a six hour journey from Hana over an almost impassable road on a horseback trail. The trip takes the best part

ners and scripture texts, and done all sorts of things to awaken interest, to get light into their little souls. The dawn cometh even if but slowly.

Here at Hana, my home community, I have no less than seven nationalities, and nearly a dozen dialects. I just tell the children they must take their medicine, Scriptural, in the English. I peg along and talk to them and preach to them in the English, and live in hopes.



of three days. By earnest effort, using such helps as I could get, and making my own supplies when other things failed, I have interested two teachers, the girls at the ends of the group, and the little ones standing between them, until now we have a nice little Sunday school.

The children are Hawaiians but are taught in English in the schools. They are a strange mixture. They cannot do much with the English, and they can do nothing with the Hawaiian Bible. I have made ban-

At our January Communion I had ten to come into the Church. It surely did my heart good to see my boys and girls and some who were older stand up before the church and pledge themselves to "Let their light shine" for the Master.

My wife and I are here all alone. There is not another white Christian in the community. We are sixty miles from the nearest church of white people. Ways, habits and customs are very strange, but we just trust in God and go forward."



Rev. L. O. Baird, D.D., has been elected Superintendent of Sunday-School extension work in the State of Washington, and Rev. J. M. Dick becomes Joint General Missionary for the Washington State Conference and the Sunday-School Extension Society.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary; Rev. Frank L. Moore, Secretary of Missions; Rev. William S. Beard, Assistant Secretary; Charles H. Baker, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Special attention is called to the appeal of The Home Missions Council in this issue.



Buy Thrift Stamps and give them to the Home Missionary Society. Two good causes will then be served.



The last of the "Messages to Home Missionaries," prepared by Dr. Burton, will appear in the July number of the magazine, under the title, "About Your Sermons."



Those who are interested in the work for soldiers and sailors will do well to read the article by the Rev. William V. Berg. He and his people have not proved disobedient to the heavenly vision.



Secretary Moore returned to the office a few weeks since, after a twelve-thousand-mile journey in the interests of the work in the West and Southwest. He has since made a missionary trip to the Northwest.



May it be noted as an evidence of the growth of the spirit of church unity, that by special invitation one of the Secretaries of this Society recently preached in an orthodox Jewish synagogue in Brooklyn on the theme, "The Church of To-morrow."



Fifty tons of books a month are being called for by General Pershing for men overseas. Have not you who read this editorial some really worth while literature which may be donated for this purpose? Get in touch with your own town library or with John Foster Carr, Publicity Director, New York Public Library, 476 Fifth Avenue, New York City. He will give you information.



In order that railroad travel might be lessened and the funds of the Society conserved, the Annual Meeting of The Congregational Home Missionary Society was this year entirely formal in character. It convened on Wednesday, May 15, in the Trustees' Room of the United Charities Building, and attention was given only to the transaction of business. A report will appear in the July number of the magazine.



Only sixty-nine dollars is needed to complete the payment on an automobile for the use of the field about Star, North Carolina. Thorsby

Institute and church, helped by the Congregational Education Society and The Congregational Home Missionary Society respectively, are situated in the midst of 20,000 people. Many of the men are subject to the draft, and all of this population is entitled to Christian care and guardianship. A car will put the workers in this section in touch with all parts of the vast field. Who will make up the balance-needed?



If the giving spirit in all of us were as keen as that displayed by the Sunday School at West Tampa, Florida, no missionary society would be embarrassed for funds. On April 8th the West Tampa church, with all its contents, was burned; also the parsonage and the belongings of the pastor. On April 22nd a letter was received at the office of the Home Missionary Society and was turned over to the Secretary of the Education Society for reply, which read as follows: "In consequence of our great fire which burned our church and all its contents, we have lost our Tercentenary banners and tin money banks. Could you kindly send us another set, as we are planning to keep on with our Tercentenary pledges?" The editor is positive that the blood of every loyal Congregationalist will be stirred by such a fine note of consecration.



The sympathy of all friends of home missions will go out to Rev. W. C. Barber and family, of West Tampa, Florida, who suffered severely from the recent fire which visited that place in so destructive a fashion. The church, the school building, and the parsonage were entirely destroyed. Mr. Barber and his family escaped only with their lives and the clothing they were wearing. The household effects accumulated during twenty years of effort, all went up in smoke. Through a misunderstanding, there was no insurance carried on these goods. Kind friends have already come to the relief of this stricken family. Gifts of clothing, etc., for those who have suffered from the fire may be sent directly to Mr. Barber, this office being notified for the sake of completeness of record. Contributions of money should be sent through our treasury department.



Despite the fact that July is not the best month of the year for pushing home missionary work in the Sunday Schools, we nevertheless hope that every Tercentenary Chart school will be able to give some heed to the material which is being furnished for that month. There are two stories, senior and junior, bearing the same name, "Children of the Northland." They tell of the work of Rev. J. F. Dunstan at Anchorage, Alaska. These stories are interestingly illustrated, and are being printed in an attractive form. The material will be sent without further notice to all schools enrolled under the Tercentenary Chart plan, and schools which are not enrolled should make application to this office. A folder containing general missionary information concerning Alaska may also be had upon request. It is likely that some schools will wish to use the new illustrated lecture prepared by Dr. Burton, entitled "The Lure of Alaska." This may be procured from the following persons: Rev. William S. Beard, The Congregational Home Missionary Society, 287 Fourth Avenue, New York; Rev. G. H. Gutterson, D.D., The American Missionary Association, 14 Beacon Street, Boston; The American Missionary Association, Rev. George W. Hinman, 21 Brenham Place, San Francisco, and The Congregational Conference of Illinois, 19 S. LaSalle Street, Chicago.

CHURCH FELLOWSHIP AND THE SAILOR MAN

By Rev. William V. Berg, Philadelphia, Pa.

HOME missionary work of a very interesting kind has been going on in Central Church, Philadelphia, for several months. The pastor, Rev. William V. Berg, spent three months at Camp Hancock, Augusta, Georgia, in the fall and early winter. While there he was impressed with the splendid work of the local churches for the boys in camp. Upon his return, he suggested that the Social Sunday Evenings, started for the benefit of the students residing in the vicinity of the church, and which had been in successful operation for three years, be continued with a special endeavor to reach the enlisted men at the Philadelphia Navy Yard. Two things were agreed upon as being essential to the plan: One, that the work

should have a distinctively religious purpose; the other, that sailors should be gathered in from the streets upon the invitation of men of the church. How the plan is working is told in the following paragraphs.

Men of the congregation go down on Sunday afternoons to the great railroad terminals and other places where the sailors are in the habit of congregating. Groups are gathered together and escorted to the church. An average of over seventy enlisted men has thus been brought to the church each week since the latter part of October. Every state in the Union is represented by the names inscribed in the "Guest Book." The Young Women's Pilgrim Society has arranged the attractive church par-



WRITING HOME



THE SUNDAY EVENING HOUR

REPRODUCED BY THE SOCIETY

lors and provided the refreshments—sandwiches, cake, and coffee. Chap-erons at each small table introduce the men to their hostesses. Informal entertainment, in the nature of readings, music, etc., is furnished. Talent both within and outside the church is utilized, and the sailors often contribute to this part of the program. At a quarter before eight hymn books are distributed, and after a brief song service, the pastor gives a short Gospel message. Attention is called to the "Affiliated Membership Cards" which have been in the hands of designated workers during the evening. Out of approximately 1,500 men who have attended these gatherings to date (April 7), 160 have signed the cards. That the men regard the signing of the cards seriously is evidenced by the following extract from a letter written by one of them: "As a member of your church (i. e., a signer of

one of the cards), I wish to inform you why it has been impossible for me to attend in some time. I have been under the doctor's care for the past two and a half weeks. * * * I think I have missed a great deal. No doubt you thought it rather not right of me, being a member and not coming to church. I will try to straighten up anything I might be backward in." The writer signs himself, "Your fellow member and social worker."

A special service is held every now and then to "recognize" the affiliated members. Men come back to us, week after week, while they are in the city. Often after they have made a trip "Over there," they return as to old friends. We follow up the boys by correspondence, both with them and with their home people. Many appreciative letters come to us from the mothers. Our members exercise the Christian grace of hos-

pitality and sometimes entertain angels unawares. The new spirit and enthusiasm which this work has put into the evening service is an inspiration in itself. Several of the churches of the neighborhood have sent committees to report to them of our plans and methods. One of the daily papers referred recently to an evening service, when fifty-three enlisted men were received as affiliated members, as one of the principal events in the city news of the day.

The Rev. Henry James Bennett has been engaged to assist the pastor in this work for six months. The expense of the social evenings averages about fifteen dollars per Sunday, and this amount has been secured without solicitation. Even Hebrews, and in one instance, a Roman Catholic, have volunteered their services in providing and serving the refreshments. Of the men entertained to

date, only three have in any way abused the hospitality of the church. In each instance the blame should be placed on the citizen who sold or gave liquor to a man in uniform, contrary to law. Mention should be made of the Boy Scouts of the church, who have handled the checking system for hats and coats and made themselves generally useful.

The other day, when it was suggested that the social hour be suspended early in April until fall, protests came from two quarters. The sailors turned out 120 strong as an evidence that the coming of spring had not removed their interest in the gatherings, and the men and women whose hard work has made the plan the success it has been, were unanimous in the offer to continue and showed great eagerness that the good work should not be suspended until absolutely necessary.



TEN YEARS OF MISSIONARY DEVELOPMENT IN MONTANA

By Superintendent G. J. Powell

IN order to give a clearer idea of the ten-year period under discussion, a short resume should be given of Congregational accomplishments in Montana in the twenty-five years which led up to it. A very meager record has been pieced out from a few denominational publications and from the Congregational Year-Book.

There came out of this twenty-five-year period the following surviving organizations: Billings, First, and the churches at Helena, Livingston, Great Falls, Red Lodge, Big Timber, Missoula, Columbus, Laurel, Plains, Wibaux, Absarokee, and the Scandinavian church at Missoula—thirteen in all. At the close of this period, owing to financial difficulties, the amount apportioned to Montana for the year 1907 was less than \$3,000.

About this time the tidal wave of new settlers broke over the eastern

line of the state, though among those who had dwelt within her borders for some time there was little faith in Montana ever becoming an agricultural region. Indeed there were only about a dozen grain elevators in the whole commonwealth, and the music of the tractor was nowhere heard.

The neighboring state of North Dakota had been settled very rapidly. It was the writer's good fortune to go there in 1899 and to see, in the following eight years, the whole western half of the state settled up and a hundred churches of the Pilgrim order come into being. Superintendent Stickney, then of the Sunday School Society, had been instrumental in the development of many scores of Sunday Schools into churches.

With the reorganization of the Home Missionary Society, and the appointment of Rev. H. C. Herring,

D.D., as General Secretary, a new era opened for missionary work in Montana. In the spring of 1907 the missionary Superintendents of North Dakota were asked to extend their

lantine, Hedges, Judith Gap, Sidney, and Paradise. During this time the Superintendent participated in publicity work in the Eastern States, in the "Together" Campaign, and the



WINNING THE WAR WITH A TRACTOR

care to Montana, and for two and a half years this state was attached to North Dakota and given long-range missionary supervision and care. Rev. Joseph Pope came into our service as general missionary, and Rev. E. E. Smith took up a similar work in the southeastern corner of the state, while the north-eastern part was cared for by Rev. E. S. Shaw. About twenty—some of them the most promising of our younger churches, were gathered in that two-and-a-half year period of yoking with North Dakota, namely, Glendive, Baker, Hardin, Broadview, Bal-

movement which later brought the Montana Band to the state was inaugurated. It was a time of active advertising of the material resources of the state by the railway companies, and this consequently increased the number of new settlers.



CONGREGATIONAL CHURCH, HELENA

In the fall of 1909 came another adjustment of the missionary field and force, and Montana was set off as a separate district, with the writer as the joint Superintendent of the Sunday School and Home Missionary Societies. Headquarters were established at Billings as being most central to our churches. Rev. E. E.

Smith, formerly a general missionary in North Dakota, was made joint general worker in the northern part of the state, and Rev. Joseph Pope was appointed to the same work in the southern part.

Ten years ago, the State Conference, made up of thirteen churches, met at Livingston. It was a small gathering and there was little to report of progress. There was a general feeling that we were a feeble folk and steadily growing to be of "no account." Dr. T. O. Douglass, the "Grand Old Man" of Iowa, was present to bring inspiration, and the North Dakota Superintendents, fresh from a hundred Pilgrim victories in the states to the east, were also in attendance. A new note was struck

at this Conference and the slogan, "Organize ten churches a year for the next ten years," was adopted. At the close of this ten-year period I have been counting and I find that 101 churches have been organized, but, alas, there are infantile ailments for churches as well as humans, and our list stands at just about a hundred instead of thirteen over a hundred, as it should had we kept our full gain.

The Home Missionary Society's grant to Montana was less than \$3,000 for the year 1907, while for 1917 it was over \$18,000 including support for the German work. Within these ten years lies the whole development of our German work, with eight churches and a separate Association. A notable addition to our missionary force was made with the coming of the Montana Band, composed of five Yale and two Hartford Seminary men.

Some items of real interest to Congregationalism may be noted as having taken place during this period.

In one of these ten years Montana came the nearest of all the states to meeting the benevolence apportionment. Ten of the towns where we have established churches became county seat towns. The Billings Polytechnic Institute, started independently nine years ago, has come into our fellowship and has grown to have a student body of 200 and a property worth a quarter of a million. A church work has been re-established at Butte, our largest city, under the leadership of Rev. L. A. Wilson. While the church at Missoula has merged with the Presbyterian organization, a plan is being considered by which our Congregational students will have denominational care and fellowship. Fifty-four

church edifices and eighteen parsonages have been erected with the help of the Building Society.

Besides Rev. E. E. Smith and Rev. Joseph Pope, associated with the Superintendent as general workers, valuable service has been rendered

by Rev. C. M. Daley and Rev. H. O. Johnson in the same capacity. Rev. C. K. Stockwell and Rev. G. N. Edwards are rendering efficient service as assistants in the northern and southern portions of the state.

It has been a rare privilege to have some part in the religious development of this great state during the decade of unusual expansion and growth. The devoted ministers of our state have given themselves without stint to the work and the religious statesmen who direct our great Home Missionary Societies have been quick to see the importance and promise of Montana and have provided generous help, and so, with the blessing of God, the record has been made. We may well take courage.



PARSONAGE AT SYDNEY

WASHINGTON CHOATE

By Honorary Secretary, J. B. Clark, D.D.

THE New England spirit and ideals have become visibly embodied in certain family names, among which conspicuous in honor, are "the Choates of Essex County." Washington Choate, lately passed from earth, was true to the type of his Massachusetts ancestry, and always, on suitable occasions, modestly gloried in his New England birthright.

He was born in 1846 at Essex, prepared for college at Phillips Academy, Andover, graduated from Amherst in the class of 1870, and from Union Seminary, New York, three years later. His choice of Union rather than Andover was due to intense sympathy for the unprivileged masses of the city. New York offered a rare field for the study of their condition and needs. It might seem almost that he caught a gleam of what was to be the chief business of his life.

By inherited temperament, Dr. Choate was a scholar, and by instinct a teacher. His father, David Choate, was a distinguished educator and the founder of a school of advanced study for boys and girls which became famous. From his illustrious uncle, Rufus Choate, he derived his love for the best books, his habit of clear thinking, and withal a certain judicial balance of mind that made him a valued counsellor in the settlement of difficult questions.

His first act after leaving the Seminary was characteristic. Ten years of grilling routine in the classroom had left his mind stale. He needed a vacation, and he took it for two years at the Adelphi Academy, Brooklyn, as a teacher of the classics and mathematics. After this season of rest and refreshment, which to most of us would have seemed like "knocking off work to build stone wall," he was ready for ordination and the pastorate.

His three pastorates, at Manchester, New Hampshire, Irvington-on-the-Hudson, and Greenwich, Connecticut, laid the foundations of many life-long friendships, especially at Greenwich, where he met Dr. Josiah Strong. Their aims and ideals were identical. They built homes side by side and daily intercourse became a habit, resulting at length in a mutual attachment akin to that of David and Jonathan—"passing the love of women."

When in 1891, the expanding work of the Home Missionary Society demanded a third Secretary, the choice fell upon Dr. Choate. He hesitated, for he saw what it meant, the ruin of his plans of study, a semi-public life, from which his gentle spirit and natural modesty always shrank, preferring the sequestered path to the dusty highway. All his tastes, desires, and instincts were against acceptance, and only the strongest appeals to his sense of duty finally prevailed, and for the following eighteen years the Society and the churches had the benefit of his peculiar qualities of administration, his seasoned judgment of many vital questions, his missionary appeals and papers, and his never-failing sympathy for the young and yet feeble churches at the front and for the often discouraged pastors.

The invariable attitude of Dr. Choate in the office was one of quiet dignity that won respect. His official duties and responsibilities were to him of serious importance. He magnified his office not himself. During business hours he thought of nothing else. To idle callers he gave scant welcome and no encouragement. To business callers he paid a patient hearing, too patient and silent, they sometimes thought, suggesting reserve, but it was not reserve, it was obedience to the scripture maxim, "Be swift to hear but slow to speak," and few men in the



REV. WASHINGTON CHOATE, D. D.

last account will have a shorter catalogue of idle words to answer for than he. No important opinion ever passed his lips until the evidence was all in and tested from every point of view. Thus his opinions had weight.

But when the business day was over and the last burden dropped, he became another man. No one could tell an apter story when the time to tell it had come. No one could match his witty quip, his keen repartee. His ringing laugh was contagious.

Thus eighteen years of patient toil and high approval passed. Sorrow, the greatest sorrow of his life, had visited his home in the death of his wife, the devoted partner and helpmeet in her husband's labors. He was feeling the need of another vacation of the kind that his nature craved. The teaching instinct was still alive. Ever since the early days of Negro emancipation Dr. Choate's sympathies had gone out for the young blacks of the South in their struggle for education. Twice handicapped, by their own ignorance, and by both Northern and Southern prejudice, their need appealed to him strongly.

When The American Missionary Association proposed to commission him to the chair of theology and homiletics at Talladega, he leaped to accept with something of the joy of

a captive set free. Three years he served in a noble effort. Whatever may be found to be the net result, whether yet visible or buried in the ground as seed for future harvests, we may be sure that his pupils never lacked and will never cease to remember the whole-souled sympathy and counsel of their devoted teacher.

But it was here that the symptoms of what was destined to be a fatal disease (arteriosclerosis) began to reveal themselves, warning our brother to retire from a too active life. The ancestral home at Essex, the house in which he was born, was open to him, rich in a thousand sacred associations. Old friends and neighbors were near at hand and two devoted daughters ministered to his comfort.

For five years he passed the comfortable afternoon of life among his neglected books, and visited with pleasant memories of a life well spent and of friends well earned.

The end came as he had often expressed the wish that it might come, suddenly, without one pang of dissolution, and with no weary prelude of slowly wasting strength. On a recent Sunday he was seen in his place at the morning service of the church. At noon he taught his Bible class as usual. In the afternoon he walked in his garden, and suddenly he was not. God had taken him. So passed a noble soul to a great reward.

"Do justice and judgment." That's your Bible order; that's the "service of God," not praying nor psalm singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Evil Spirit, we get to think that praying and psalm singing is "service." If a child finds itself in want of anything, it runs and asks the father for it—does it call that, doing its father a service? He likes you to ask Him for cake when you want it, but He doesn't call that "serving Him." So when a child loves its father very much, and is very happy it may sing little songs about him; but it doesn't call that serving its father, neither is singing songs about God, serving God. And yet we are impudent enough to call our beggings and chantings "Divine Service." We say "Divine Service" will be "performed" (that's our word—the form of it gone through) at eleven o'clock." Alas, unless we perform Divine Service in every willing act of our life, we perform it not at all.

—John Ruskin.

SAVING AN INVESTMENT

By Rev. L. Curtis Talmage, Terre Haute, Ind.

THERE are many phases of home missionary effort, some striking and notable, others very modest and ordinary, but all making up the important and composite work of home missions. Much of this work is done under conditions that make it stand out in strong relief, with real heroes as the principal actors.

The work of Plymouth Church, Dunkirk, Indiana, will seem very modest in contrast, for it is the story of a church in a small Middle West city of good men and women, a city of schools and churches, prosperous manufactures and successful farmers, hospitable homes and kindly people. At once you will ask, "Why a home missionary church?" The answer is a story.

Years ago, in the "gas-boom" period that intoxicated the men of the Middle West with success, towns and cities sprang up like mushrooms—in a night. Perhaps this was the most trying period the people of Dunkirk

have had to face. With the rapid growth, and with the coming of a large population, conditions arose that threatened the best life of the community. It may be hard for those unused to such conditions to realize the situation. Saloons, gambling, and many forms of vice fed on the prosperity of the time to a degree that made some towns notorious for evil—a reputation hard to outgrow.

The people, remember, were from different parts of the country, strangers to each other, brought together for business, and unused to team work in industry or in civics. Nor had the churches as yet learned how to apply the social side of Christianity to public needs. The churches were still in the intensely denominational era, as the presence of many churches in small communities bear witness. The only relief they saw for conditions was the organization of churches and more churches, until we had the full fifty-seven varieties vigorously competing for prominence.



SOME OF THE STALWARTS OF PLYMOUTH

Plymouth Church was built by the business men of the city, men who were backing the new industries. The church was modest but attractive in its architecture and furnishings. In those years it prospered with the general prosperity, and its influence was felt in the improved life of the city which was soon regulated by the better element of the people. Early extravagances were eliminated, and with fine men backing it the church had a place of its own and its ministers were recognized as teachers and leaders of righteousness.

A sudden calamity was the failure of gas, on which had been staked the success of the glass industry. It took away the business of the town, the real leaders of the town, and much of its wealth. Houses standing empty on many streets were silent witnesses of these losses. Perhaps no church in the town suffered greater losses than Plymouth, for out of her parish went forty families—a crippling, irreparable loss. Then this useful church fell on evil days, and had it not been for the Home Missionary

Society it would have been lost—and it was needed.

There followed a chapter of experiences in which the members alternated between hope and discouragement. It was a period of short pastorates and a variety of leaders; a time when other churches took the hopeful preacher just as the sky began to brighten; a time of candidating many times repeated. It is not strange that the church was closed for longer or shorter periods; that members became disheartened and abandoned the struggle; that the building began to show decay; that the members, reduced to less than twenty-five residents, were ready to sell the edifice, even though they were loyal to the Pilgrim faith.

Doubtless this would have been the end of Plymouth Church had it not been for the influence of a few people, two of whom, Mr. and Mrs. James E. Merry, are now dead. Both firm believers in our faith and order, and both feeling that the church had a future, they worked untiringly to stir the people to fresh endeavor. Mr.



CONGREGATIONAL CHURCH, DUNKIRK, INDIANA

Merry was associated with his brother, Mr. F. W. Merry, in the principal industry of the town, the Indiana Glass Company. These people were fitted by education and position to be leaders in the enterprise. With the assistance of Secretary Puddefoot and that of the Church Building Society, they began putting the church into shape for a new campaign. The roof was reslated, a new furnace installed, the interior redecorated, and a new carpet laid, making it a worthy house of worship for the coming of the new pastor.

In April, 1914, Rev. J. G. Fisher, of Portland, Maine, was called to the pastorate. On the day the church was opened for its first service under the new pastor, Mrs. Merry died suddenly of pneumonia. The day will never be forgotten. The church was her memorial. For it she had worked unceasingly. In the sorrow that had come upon them the people said, "We must go on!" Three months later, Mr. Merry died. Baptized by sorrow in the death of these leaders the church became a consecrated institution.

It only remains for me, after telling the story, to make a brief inventory of the four years' work. This must be the answer to the question, "Why a home missionary church in Dunkirk?"

Let us look at the church from the inside. The membership has grown from twenty-five resident members to more than 150, and a large part of these are young men with homes and families, skilled workmen and valued citizens. The Pilgrim faith, in spite of much that is said to the contrary, finds response in the hearts of the Indiana people. In 1914, Plymouth Church received aid to the amount of \$400. In 1917, the amount was reduced to \$100. Now we are waiting to see what we can do in 1918, with our boys going to war, with business uncertain, and with national appeals coming daily. The church has learned to give. Besides paying its bills last year and having a balance

on the right side, it raised \$200 in benevolences, and \$150 in a special Easter Sacrifice Fund. Thirteen joined the church during the year. Quite a number take *The Congregationalist* and some missionary magazine.

The Sunday School is a live institution of 125 members under the care of an educational committee. It has graded courses of study up to and including the intermediate classes. Its membership is largely composed of adults, the men outnumbering the women. It has been enrolled under the Tercentenary Chart Plan since January, 1917, and its birthday funds more than care for the Christmas celebration. The two great events of the Sunday School year are the parish picnic and the Christmas tree, with a children's party. Many members are coming into the church from this Sunday School.

For the first time in its history the church has a Woman's Missionary Society which is under the direction of Mrs. Fisher. Its monthly meetings and fine programs of study and missionary intelligence are well attended. This society is one of the best in the church, and the ladies are responding splendidly in the matter of missionary benevolences. The women have also organized a guild for church and parish work, at the present time devoting most of their efforts to Red Cross activities.

The Christian Endeavor Society, made up of a small but choice company of young people, are apt pupils in denominational history and Christian experiences. Perhaps the pastor is most happy at this meeting, as he watches the development of his young people.

The midweek service is a meeting for prayer, instruction, and conference. It is attended each week by a representative company. It has not always been successful in this parish, but it is going on steadily and is well-supported.

The church is social, friendly, considerate, liberal. It has watched over

the welfare of others besides itself. It has paid the rent of the poor, ministered to the sick, sent flowers to many homes, clothed, fed, and shod many children, remembering that word of the Master's, "Inasmuch."

Now, let us look at the work from the outside. A stranger coming to town would find a quiet little city of kindly people, supporting the churches and schools, helping in every good word and work. These people have gone "over the top" in the drives made for the Y. M. C. A. and the Liberty Loan. They have

helped the Bible Society, relief measures and cantonment calls. A spirit of unity and fellowship exists among the churches and the ministers, and the churches have a place of power in the community. In this setting Plymouth Church is to be found honored among the others, established with the people and in the hearts of its members, doing a distinctive work in Dunkirk, because it had the help of the Home Missionary Society at the right time. As Secretary Puddefoot said of its rebirth, "It is a resurrection."

A CHURCH IN THE CENTER OF A STATE

By Rev. S. H. Herbert and Rev. E. W. Butler

A UNITED Protestant Church (Congregational) of Thorsby, Alabama, was organized May 28, 1905, with twenty-six members, none of whom had previously been a Congregationalist. Eight different denominations were represented in the charter membership.



THE CHURCH AT THE CENTER

The church was organized to provide a church home for those who had none. It has always, therefore, been broadly catholic in its teaching and sympathies.

The year following the organization of the church, largely as the re-

sult of the efforts of one of the deacons, the pastor of the Congregational church of Birmingham, and the state Superintendent of Missions, Thorsby Institute was organized and incorporated as an educational center for the young people of the Congregational churches of Alabama. So the school and the church were placed side by side, in accordance with the best traditions of Congregationalism.

They have developed together. The membership of the church has never been large, but its connection with Thorsby Institute has given it an opportunity for a widening influence which has been especially manifest in recent years. During the last year students from twenty-two counties of Alabama were in attendance on Thorsby Institute and practically all of them were members of some of the branches of the church's activity.

The Sunday School, which uses the Pilgrim Graded Lessons through the Intermediate Department, leads all the white Congregational Sunday Schools of the state in this respect. The Young Men's and Young Women's Classes are organized, and have had an enviable record for attendance and progress. The adult Bible class has taken the

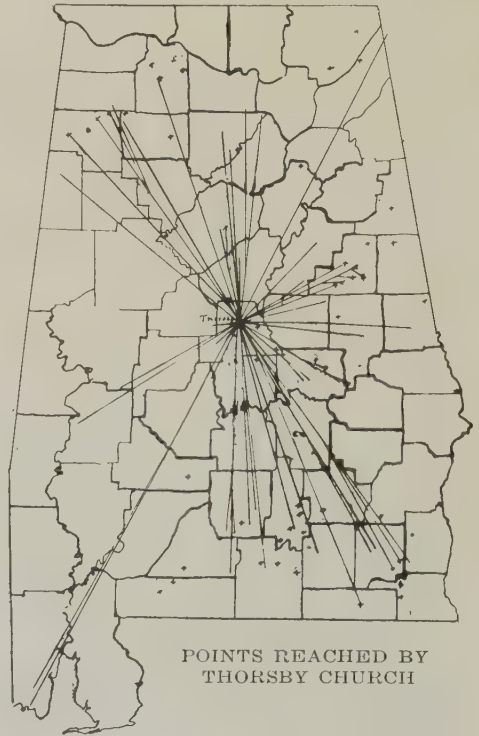
name of "The A. T. Clarke Organized Class," in honor of Rev. A. T. Clarke, former state Superintendent of Missions, who was largely instrumental in organizing the church. A number of families of the community who are unable to attend the church services with any regularity are kept in touch with the life of the church through the Home Department, whose present superintendent is Miss Orra A. Angell.

The Christian Endeavor Society has been one of the most valuable agencies in the life of the church. It has proved to be not only a training school for future workers but even more a present working force for the good of the church and the community. It was the first society of any denomination in Alabama to reach the Dixie Standard of Excellence, and the first Congregational society in the whole South. It is the only Congregational society among the white churches of Alabama which has been able to maintain a continued existence. A part of its mission has been to become an "Officers' Training Camp," from which trained leaders should go out to other communities to help in organizing and maintaining other societies.

A part of the value of the opportunity of this church lies in the fact that so many of the students of Thorsby Institute come from districts which for generations have been permeated with "Hardshell" doctrines. It is safe to say that in the majority of the rural communities of these Southeastern States there are one or more influential men, bearing the Christian name, who are openly and emphatically opposed to the Sunday School, to all missionary enterprises, to an educated or a salaried ministry. That man perchance may be a preacher, widely known and respected for his honesty, his generous hospitality, his shrewd common sense, his native ability, shown both in and out of the pulpit. But he would rather have his boys "Out rabbit-hunting on Sunday than

to have them in Sunday School," and his church would expel a member who was known to contribute to a Missionary Society, without hesitation. The "Hardshell" influence is not what it was, but it will have to be reckoned with for years to come.

When a young man from a community, or, as has been the case, from a home where such influences are dominant, comes into our Sunday School, becomes perhaps a member of our Christian Endeavor Society or



of the church, is called upon in the Every-Member Canvass for his part in the support of the work of the church and of the denomination, it gives to him an understanding of the meaning of church membership of which hitherto he had had no conception.

This little organization is a leader among the Congregational churches of the state in the matter of giving. Last year it exceeded its apportionment by seventy-five per cent, be-

sides giving generously for the work of Thorsby Institute and raising a fund of over \$150 for Armenian Relief.

Of the thirty-one male members of the church eight have already enrolled with the colors, and another expects to go within the next few weeks. About the same number of young men from our Sunday School, not members of the church, have joined the army or navy. Most of these enlisted, not waiting for the draft. Needless to say, we are very proud of this record.

That these young men have gone forth to meet the great experiences of life with a wider vision and a fuller consecration because of their stay in Thorsby is part of the contribu-

tion of this church to the life of the nation and to the Kingdom of God. Two of the members of the church who have recently offered their services to their country, had never made a confession of Christ before coming to Thorsby to school. Another, who has since made the great sacrifice, having died in camp, wrote to Pastor Herbert, who is also principal of Thorsby Institute, shortly before his death: "Only good wishes are for you and the Institute. The good things you gave me shall be a reserve treasure for emergencies through all this rough life. Sin in many forms meets us and tugs at our very hearts, but through it all, we will, we must, ring true—true to God and true to our country."



STRENGTHENING THE THINGS THAT REMAIN

By Rev. John Cowman, Rockland, Idaho

JUST a little more than a year ago I arrived in Rockland Valley, one of the beautiful valleys of Southern Idaho, in the southern tier of counties, and not far from the Utah line. In fact, it is not more than a day's ride by auto from the great center of Mormonism. American Falls, eighteen miles distant, is the nearest railroad station, and is noted for its great resources in water power and wind. My first encounter with the latter is still a vivid recollection.

I arrived at American Falls on the third of January, 1917. As the train drew near the town, I looked out of the window and saw a great yellow "something," filling the air and rolling and tumbling like ocean billows. I was very curious as to what it could be. We were travelling east and this great yellow cloud was rolling up from the south. Having never seen anything of this kind in my former field in the quiet, peaceful valley of the Willamette in Oregon, I was filled with curiosity to know what the monster could be. When I stepped off the train I discovered that it was a South Idaho dust

storm. I had encountered rainstorms, hailstorms, and snowstorms, but this was my first dust storm. I buttoned my overcoat tightly, held fast to my grip, and did my best to keep on my feet. I managed to find the stage driver and engage passage for Rockland, eighteen miles distant, and we set out, facing the storm. The driver, a big, friendly Dane, did all he could to make me comfortable in a wind like that, which seemed to hug the ground, and then pick up snow and earth and sand and gravel and hurl them all at you?

About four miles from American Falls we stopped at a little post office where the driver hooked on to a sled. The remainder of the journey was not so bad, but as we passed the plowed fields we found that the wind had picked up much of the loosened earth and dumped it into the road. The driver, I judge with good reason, became anxious about my welfare, and fixed a place in the rear of the sled where I was sheltered from the wind by the mail bags and other luggage. He also wrapped me in his horse blankets and I was made much more comfortable. When he offered

me the blankets, I insisted that he should keep part of them, but he said that he didn't need them—that he was used to the wind and I was not. I could not help wondering how long it would take me to get used to it. I doubted whether I ever would, but I have done so and find that I like it. However, all days in this valley are not like the one just described, and such storms are the exception and not the rule. Some of the most beautiful days I have ever seen have been in Southern Idaho.

Another kind of experience was awaiting me. Coming from a church where everything was warm and spiritual and in splendid working condition, to a community where about ninety per cent of the people were Mormons, and where the members of the little Congregational church were so disheartened that they were ready to abandon the work, did not tend to make me feel that my labors in the field were likely to meet with any success. We discovered that we had come to a place where it would be most necessary to button our overcoats up tightly, hold on to our grip, stand on our feet, and “strengthen the things that remain.” It was with this determination that we went to work, and when the storms of a long hard winter had passed, in the warm spring sunshine we saw the hopelessness and discouragement melt away under the powerful influence of the Word

of God. Are we, like the people of old, so far from God that only the chastening rod of sore affliction will awaken us from our sleep of indifference and cause us to acknowledge Him?

About twenty miles to the north of us is another little Congregational church which needs help badly and for which we are doing all we can. On account of the lack of railroad service we find it next to impossible to give that field the assistance it ought to have, and we are still looking for a Ford or flying machine—anything that will help us to reach this place and minister to the people.

Sometimes as I watch the beautiful sunset, and see the shadows creeping up the mountainside and over the valley, I think of the great need in this country; and when I see how the shadows of indifference and unbelief have settled over so many hearts and homes, I feel the shadows of discouragement stealing over my own heart. But when I turn and watch the sunrise in the morning and see it touch the mountain peaks with its beauty and fill the valleys with its brightness, I remember the little band of loyal workers here, faithful and true, and then I think of the glory of that other country where the Sun of Righteousness will banish all shadows. I thank God and take courage and, like the Psalmist, “look up unto the hills whence cometh my help” and press onward.

The church at Los Ranchos de Atrisco has suffered during the last few months from the exodus of many of its members who have been obliged to go elsewhere to find work. Some of them have gone to Arizona and other neighboring states. One of our workers who has left us for this purpose writes that when he comes back he will bring with him a man who wishes to become a Christian and a member of our church. During the week of prayer our meetings were held in the homes of the people and several new additions were brought into the church. The church was able to meet its full apportionment for 1917, and we have promised the same amount for the coming year. Our people have also promised to help toward repairing the schoolhouse where our meetings are held. The building needs a new belfry, new floor, and it should be plastered on the outside. We expect to do this during the summer months.

—Rev. J. M. Moya.

AN APPEAL FROM THE HOME MISSIONS COUNCIL TO THE NATION'S RELIGIOUS FORCES FOR CO-OPERATIVE EFFICIENCY

THE Home Missions Council, an association of denominational home mission and church extension boards and societies in the United States of America, is profoundly conscious of the great spiritual issues involved in the present world-crisis. While its relations even to its constituent bodies are purely advisory it feels impelled to present for the earnest consideration of all home mission and church extension agencies, national, state, district, city and local, the following urgent appeal:

The American spiritual fabric is under severe strain. Every department of our life has been loyally devoted to seeing the announced national program through to the insurance of a world made safe for democracy and to the abolition of war as a means of settling international differences. This is an enterprise too urgent to admit of indifference on the part of any of the nation's religious agencies and so holy as to call forth the utmost religious devotion of a consecrated people.

Under this strain every department of our life is compelled to make readjustments, some to be temporary in meeting the immediate and passing emergency and some manifestly to be permanent. This demand for readjustment extends, indeed, to intimacies of the personal life. Food programs are affected in every household and in the experience of each individual. The closest ties of the home are being broken and the fondest and purest personal attachments torn asunder. The industrial organization is adopting radical measures not previously deemed tolerable or possible. Private and group interests are yielding to larger national and world concerns.

Every prompting of loyalty to the high and holy purposes which engage the nation, and every expecta-

tion of those who morally and financially support the program of the churches, require that our missionary agencies shall joyfully and intelligently yield a similar allegiance. We must economize in money and in men for the sake of that spiritual integrity without which the nation must stand impotent before its great task. Nothing must be permitted to reduce the spiritual efficiency of the national life. The task committed to the churches must be prosecuted with a vigor and intelligence not hitherto known. Their work must become more extensive and intensive everywhere. For this reason the reproach of overlapping and duplication of money and leadership must be removed. Our efforts of recent years to achieve this must be redoubled and all remaining instances of waste resolutely eliminated. Only so can the confidence of a people under the present great strain be preserved and the churches advanced to that efficiency which will make them equal to their responsibilities.

We therefore urgently appeal to the people in all home mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and community work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more of the ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the churches and to project new plans of inter-church community service, to release unused church property by sale or for temporary employment, as may be required, to utilize all church buildings so far as practicable for continuous week-through service in temporary or permanent community enterprises,

and in every other manner to conserve church resources and strengthen by co-operation the churches' programs.

We appeal to all local, district, state and regional denominational committees, societies and boards responsible for the dispensing of home mission funds to reach agreements with agencies of other denominations operating in the same territory by which all duplications of money aid in the same community shall be rigidly eliminated and workers shall be utilized for unhampered community work, no energies and resources being wasted by sectarian competition or duplication.

We appeal to all churches located in rural communities, and to agencies aiding by money grants or other assistance in such communities, to institute and zealously to prosecute plans for the conservation of food and the quickening of production, inspiring our rural populations with the sense of the holy task into which the national mission in the world has called them.

We appeal to all churches and missions ministering to communities or individuals employing alien speech and otherwise detached from our common American life and its purposes, and to all agencies aiding such churches and missions by money or leadership, to redouble their efforts in a new and holier sympathy by way of extending the common use of our common language and an appreciation of those historic and forward-looking purposes which have made this nation what it is and have prepared it for this critical hour.

We appeal to all national boards and societies administering home mission funds to scrutinize their fiscal budgets with new zeal, to institute closer conference between one another in the organization of schedules of money grants and by every means practicable to see that their

funds are not duplicated in aided communities or otherwise unwisely employed in aid of mission work. We urge them to organize all available forces under co-operative programs to help the nation meet the present emergency and to seek through the fiery trial of this world crisis those providential lessons designed to inspire a new ministry of reconciliation, a new and wider co-operative program among religious forces, and a new conception and realization of the Kingdom of Heaven on earth.

An Appeal for Personal Consecration

The purpose of the Home Missions Council being co-operation, its utterances naturally emphasize collective activities. At the present hour co-operation is in the foreground of thought even on an international scale. A chief issue of the world struggle is to be the co-operation of all mankind. We hope that the hour is swiftly passing when an exclusively individualistic interpretation of the Gospel can be cherished by any one. It is forever past with us.

At this particular juncture it is fitting that we place on record also as one of our primary convictions the belief that personality, divine and human, is the cornerstone of society. A fundamental factor, therefore, in world reconstruction is personal regeneration. Even in this day when so many of the battles of life are fought by mechanisms, "the man behind the gun" is the ultimately decisive factor.

We therefore appeal to all missionaries, all administrators of missions and all Christian forces to seek with redoubled energy for the production of personal loyalty to God and man. We call upon all men, men in the trenches, men in the industries, men in all places of power, to give their hearts to God and their hands to their fellows in utter, unstinted personal devotion.

A NOVEL SERVICE

By Superintendent A. J. Sullens

LAST fall our Finnish pastor at Astoria, Oregon, asked for help in financing the building of a basement. He desired aid from the Church Building Society. I decided to visit the church, but when I arrived, at the Sunday School hour, I was surprised to find it closed. I inquired from a Finnish family living next door why this was the case, and after some difficulty my questions were understood and I was informed by gestures and the few English words at their command that the church and Sunday School were holding a picnic. Recovering from the shock occasioned by the news that our church had closed its doors in order to go on a picnic, I asked where the festivities were to take place, and learned that the people were at Smith's Point, on the bank of the Columbia, about two miles away. Walking along the highway which follows the river, I

saw below me the picnic gathering among the trees. The scene reminded me of the Sermon on the Mount. Seated on the grass was our Sunday School, in session. The pastor, with bared head and Bible under his arm, was leading his people in prayer. Above them was a rope stretched between two tall trees, and suspended from the rope on one side was a large American flag, and on the other the blue and white flag of Finland. From the center of the rope, just above the pastor's head, hung a large C. E. pennant, with the words, "For Christ and the Church." The older people were in the background preparing sandwiches and coffee for the noon meal, as there were to be preaching services later in the day. I concluded that it was not remarkable that this work is making excellent progress among the 5,000 Finlanders in the city of Astoria. All honor to them!

Roll of Honor

ADDITIONS

Men under the commission of The Congregational Home Missionary Society and the State Societies who are in the national service.

NEW JERSEY—

Rev. J. T. Stocking, D.D., (Executive Committee).

NORTH DAKOTA—

Rev. T. T. Hiner, Velva. Y. M. C. A. service abroad.

Rev. G. H. Dierlamm, Max. In training for special work.

INDIANA—

Rev. A. J. Radley, Bremen. Four Minute Speaker.

NEW MEXICO—

Rev. J. K. Stage, Hurley. Four Minute Speaker.

OREGON—

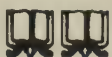
Rev. Richard C. Day, Sheridan. Four Minute Speaker.

COLORADO—

Rev. H. H. McDowell, Whitewater. Overseas service

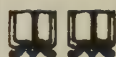
WYOMING—

Rev. J. T. Ellis, Van Tassell. Artillery Depot M. D. N. 2, Toronto, Can.



THE TREASURY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY



MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF APRIL	Average five previous yrs.	\$ 6,944.65	\$ 1,454.16	\$ 8,398.81	\$ 5,869.39	\$ 2,529.42	\$15,569.12
	Present year	8,866.29	1,549.44	10,415.73	3,532.75	6,882.98	13,793.25
	Increase	\$ 1,921.644	\$ 95.28	\$ 2,016.92	.....	\$ 4,353.56	.....
	Decrease .....	.....	.....	.....	\$ 2,336.64	.....	\$ 1,775.87

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 5; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 32; Washington, 8; Wisconsin, 10.

THE UPWARD TURN

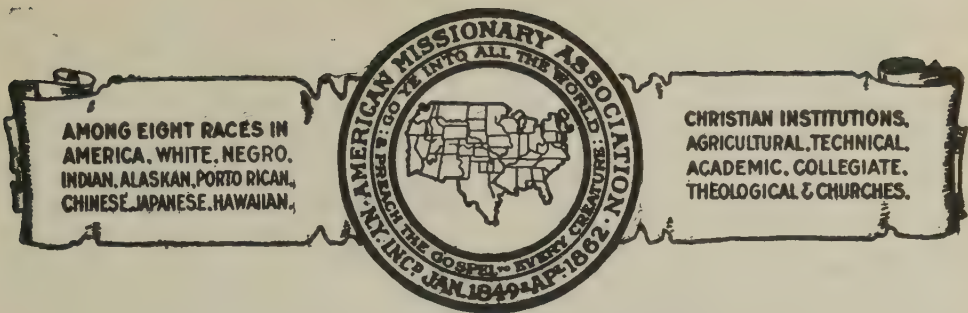
We concluded the comment on the financial showing last month with these words: "Shall we keep on with the descent or change the course upward?" The answer is found above, and it is a very heartening one. The month of March showed a decrease in net available compared with the average of the preceding four years of \$8,366.56, and the decrease in the net available for the National Society work for the year as compared with the average of the preceding four years was \$3,496.39. With the growth of the denomination in numbers and strength there should be an increase in the giving. Accordingly, we viewed last month's report with some alarm, and especially so since war conditions make income uncertain and outgo more necessary. Having started the curve upward, shall we not hold it in that direction?

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS.

Write to the Treasurer for information regarding this plan of administering your own estate.



Office: 287 Fourth Avenue, New York

Honorary Secretary and Editor, A. F. Beard, D.D., Corresponding Secretaries, H. Paul Douglass, D.D., George L. Cady, D.D.; Associate Secretaries, Samuel L. Loomis, D.D., Rev. R. W. Roundy; Treasurer, Irving C. Gaylord; Secretary of Bureau of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Rev. Frank N. White, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Secretary, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

EDUCATIONAL CONDITIONS IN THE SOUTH

With all that has been accomplished the educational problem in the South is far from solution.

The report of the United States Bureau of Education shows that only 58.1 per cent of the Negro children of the South between six and fourteen years of age attend school. That is 1,820,000 not in any school. This presents a serious situation; but the danger becomes more acute when we remember that even should the remaining thousands desire to enroll, the overcrowded condition of the public schools and the limited number of the private schools would make attendance impossible. Let us note the condition in three of our large Southern cities: The elementary schools of **Birmingham** can accommodate **only 60 per cent of the Negro children**. **Atlanta** has a public school system that provides seating capacity for **only half its Negro children** and which, according to the Atlanta Post, absolutely shuts its doors in the face of 5,000 of these children. **Not one-third of the 40,000 Negro children of New Orleans** can be cared for in the **public schools**. **In the rural sections** of the States in which these cities are located conditions are even worse. The inadequacy of the elementary schools is indicated by the fact that the attendance is less than 50 per cent, 56 per cent, and 38 per cent of the Negro children of Alabama, Georgia and Louisiana, respectively. Moreover, the congestion and inadequate equipment of the elementary schools render thoroughness insuperably difficult. The result is the student enters high school, if he enters at all, with no substantial foundation.

Excepting the State Agricultural and Mechanical schools and a few independent institutions, the students in each of these States are dependent for an approved high school, normal or college course upon **the denominational schools**. The kind and character of men the Christian schools produce is the real test of their usefulness.

THE RURAL SOUTH

The South is still essentially rural. It has but 34 cities of over 25,000 inhabitants, while Massachusetts alone has 25. Three men live in the city North to one who lives in the city South. Southern cities are now matching the average urban growth of the country, which assures their increasing power but does not indicate an early likelihood that the South will become characteristically

urban.—Its cities include busy seaports and great inland markets,—their commerce greatly stimulated by the new Panama trade route; huge industrial centers of sudden and amazing growth; and winter resorts of historic charm and interest. All are rapidly, but unevenly improving in the externals of civilization, in education and in civic conscience.

SOUTHERN CITIES

Every Southern city is two cities—a Negro city within a white one. The color line creates a duplicate set of institutions—schools, churches, libraries, charities, theatres, parks and playgrounds—or else omits some so far as the Negro is concerned. Frequently his best streets are the white people's worst.—Congestion of population accentuates all the familiar urban problems—pover-

ty, vice, sanitation and housing. Much of the city population is newly come from the country,—a violent change involving a high criminality and death rate. Yet the Negro's half of the city includes practically all the essential professions, trades and necessary economic activities of an urban group. Within itself, the Negro group compasses civilization completely.

HOW TALLADEGA IS REACHING THE RURAL POPULATION

"Miss Ware's school" is in St. Clair County, Alabama. A graduate of Talladega College, she has left her home in a city of twenty thousand people to teach in a remote rural community of colored farmers and in a miserable school house which stands off a mile and a half from her boarding place in lonely isolation. The only church building is within three miles.

Miss Ware has taught here for three years. What has she done for this scattered little community of colored farmers?

First, she has graded the school into classes from primary to the

eighth grade: introduced handicrafts for all the grades: for the girls raffia, needle work and chair caning, two hours each week: for the boys the same with the addition of gardening.

Second, the nearest church being three miles away she has organized a Sunday school and uses the school building for that.

Third, she has set a standard in her own mode of living and ideas of life which has greatly promoted the general moral and social condition of the homes in the community. Having won the confidence of the people she is just now bringing a great blessing to them in the form of a

modern and suitable school house, something which many of her patrons have never seen anywhere. The remoteness and isolation of this rural community of farmers may perhaps be better understood when the visitor to the school tells how he found it. "I was to leave Talladega at 8:35 A. M. for a station on the railroad twenty-five miles distant to be met there and taken further into the country seven miles. I found no one awaiting me and only one colored man in the vicinity and he could not help me even in information. He pointed, however, to Vincent one mile away. At Vincent several knew of Miss Ware's school, and the "big rally" to be held on the next Sunday towards building the new school house. I could not hire a team for the sufficient reason that I did not have money enough to pay for it, but necessity is the mother of invention and I found a store which had a telephone. Word was sent out that the speaker for the "rally" was in Vincent and wanted conveyance. After four hours waiting word came that none could be found, but happily I managed to get a ride to another store within three miles of Miss Ware's school. A patron of the school lived a mile beyond the second store and this distance was to be walked. Walked it was, over a rough way through a deep ravine across a broad creek and

around a mountain. The patron and his buggy took me over another rough road across the creek in another direction to Miss Ware's boarding place.

The next day, Sunday, came the "big rally." We started in good time—over rough roads—down mountain sides, around hills, up steep to "Miss Ware's school;" a dilapidated frame structure, located on a beautiful hill. Over these rough and hard two and a half miles Miss Ware walks six days in the week happy in her service for the needy of her people.

The "rally" had been planned by Miss Ware to raise money to meet the terms of Mr. Rosenwald's proposition for modern rural school buildings. The house was filled with expectant people eager to hear the speaking. It came off and at the close of it the collection was twice what was expected and made sure the Rosenwald subvention. The "modern school building" was now assured, the good and happy people were full of praise for Miss Ware for making them do for themselves what they had thought to be impossible.

Miss Ware's example of faith and work is one of the many ways in which Talladega College is reaching the rural population in remote and neglected districts through her graduates."

HOW TOUGALOO COLLEGE IS REACHING THE RURAL POPULATION

Through Mount Hermon Seminary and the Almeda Gardner School, and especially Tougaloo College, the American Missionary Association is

serving Mississippi as follows: Five Tougaloo graduates are on the faculty of Alcorn College, four on that of Utica Institute; Tougaloo has given

the principal, two associate principals, and several teachers to the Public Schools of Jackson; and teacher after teacher to public or private schools of Meridian, Vicksburg, Yazoo City, Greenville, Brookhaven, Hazlehurst, Clarksdale, Grenada, Greenwood, Canton, Starkville, Prentiss, and many other places. One county superintendent took pains to testify that among all his rural teachers Tougalooians were the best; and others of them are serving schools in Louisiana, Arkansas, and Alabama. A service flag displaying six stars now hangs in the church at Tougaloo, in honor of one captain, two second lieutenants, and three privates from the school, now accepted in the

United States army. And Tougaloo has given the start of intelligence and inspiration and a fair chance, to farmers, physicians, mail clerks, lawyers, stenographers, blacksmiths, housekeepers, clergymen, business men, and other workers almost without number.

Ability to make a living; culture for living a sufficient life; skill, plus wide knowledge and broad sympathies; integrity, in labor and in the dealings of person with person,—integrity of character; a Christianity which stands less for creed and emotion, but more for Christlikeness of living; ideals like these, for nearly fifty years have been held up, and are still held up, in the schools.

NOTES FROM OUR TEACHERS

**Winter in the
Sunny South
in Georgia
Dorchester
Academy**

Now is the winter of our discontent made glorious summer but we have had bitter winds this past winter, exceptionally low temperature, and **snow**, something almost unknown here in Georgia. These people are very improvident and even the best of them are not prepared for such severe and continued cold.

I do not know what these black folks in the country would have done this winter without the warm garments and comforts sent to us from the Missionary workers of the North. These people have no organized charity to appeal to, as have our poor in the North, and in many cases have no one to look to for help but ourselves, and we in turn depend upon friends of the work for the things they need.

The enrollment at school increases. The cold weather does not keep the children at home, in fact the children come to school to get warm, as they do for other comforts. Mr. Holloway, our preacher, said the other day, "I look down the road every morning toward the East and see a big black cloud coming down upon us, then I look down the road to the West and see another bigger and blacker. I know it can not be rain because it comes from both ways, and soon I discover it is only the children coming up to Dorchester school."

We have a fine group of teachers who are working hard bearing the isolation cheerfully and making the best of inconveniences and uncomfortable conditions during the cold season.

**Grand
View
Normal
Tennessee**

This is a country school and has not had the conveniences and improvements that belong to the Twentieth Century. In many ways our home life is primitive, so you will like to know of the good things that we have. A new GROVER HALL for boys has arisen almost as if by magic from the ashes of the old building. It is the prettiest building that this section of the country has seen, finished in two tones of brown outside and in, with its study hall containing a large fireplace, its steam heat, its bath rooms, and concrete steps and porch, and rooms for 42 boys and two teachers. Lumber is very high but the school owns considerable timber land. Our principal, Mr. Ault, had several acres cleared and sawed, and so the cost of construction was lessened. Moreover, the land cleared was ploughed and sowed to corn and soy beans for fodder and so we are enabled to keep more stock than usual. We also have a large garden and the table will be supplied all the year with vegetables. A 50,000 gallon well also was dug, water piping and a sewer system installed. As yet there is no engine and no pump so we cannot have the running water in the three main buildings. When a few more hundred dollars can be obtained, everything will be in working order. We shall be especially glad of the fire protection, for memories of last year's dormitory fire are fresh in our minds. Good furniture was burned as well as the building. The boys saved many things but the wind was blowing and the other buildings were in great danger. If any society or Sunday School would like to make a

special gift to furnish a boy's room (bedstead, mattress, dresser, two chairs and a study table cover) such help would be greatly appreciated and the name of the Society put on the door of the room. We have very, very little to furnish the boys' rooms with at present.

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**Sunny
Virginia
in Winter
Cappahosic**

"Our thermometer registered eight degrees below zero, the York river was frozen entirely across—four miles—something unknown to the oldest inhabitant. All my family—five of us in one room trying to keep comfortable, but then when we read of the suffering in the cities, we say "how well off we are." We have beans and potatoes and corn and wheat and we can get wood, so we have no need to complain. God is very good to us. I wish we were as grateful as we should be.

+

**Lincoln
Normal
School**

Is in the sleepy town of Marion, an old center of educational institutions, a country seat of 4,000 population. On a branch of the Southern Railway between Selma and Akron, Alabama, it is best reached via Cincinnati and Birmingham, changing at Akron for Marion.

It is a twelve-grade institution for colored youth, with boarding department. The first six grades constitute the elementary school; grades VII to XII are conducted as a six-year high school. Besides the regular academic studies, a specialty is made of music and the industries, sewing, cooking, carpentry, gardening and farming. In the two final years, pupils are given a practical course in Pedagogy to fit them to teach in the schools of

the county. Sixteen teachers and workers, from the best schools and colleges of the North, also one graduate of the school and of the Normal Department of Talladega College make Lincoln Normal School the training school for colored teachers of this section. Three-fourths of the teachers of Perry County have been students or graduates of the school. In the boarding hall are students not only from many parts of Alabama, but also from other States. In the day school more than fifty walk from two to six miles twice a day to get an education.

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**Brewer
Normal School
Greenwood,
S. C.**

Greenwood is a progressive county seat of 12,000 people located on the main line of the Sea-

board Railway, in the Piedmont section of northwestern South Carolina. A rapidly growing manufacturing town and educational center.

The school founded in 1872 is now training children's children. An early graduate says, "In all this time there has not been a good school for colored people, like Brewer, for ninety miles."

Brewer is trying to meet the eager and appreciative and pressing demands of the colored population, of a large area, for the precious opportunity of an education. Young colored men and women are coming to the school, some in buggies, some in carry-alls, accompanied by their parents, some with solicitous grandparents, asking to be admitted to the classes. Our boarding department is pressed to accommodate all who come with board, lodging and use of laundry at prices possible for them

to pay in these days of high prices for bare necessities of life. But Brewer is doing her best to do this, be the difficulties what they may!

These students, often considerably beyond 21 years, want very much the message of Brewer.

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**Peabody
Academy**

Peabody Academy in Troy, N. C., was organized in 1880, it is the only Negro school of secondary grade within a radius of 40 miles and the only one of any kind for colored children within six miles. The academic work covers eight elementary grades and two high-school years. There are special instructors in boys' and girls' industries.

The aim of Peabody is to develop character, and thus make of our young people safe citizens and Christian leaders. While we insist upon doing thorough work in the classrooms, we are, if possible, more insistent that the students receive moral and religious training. Every opportunity is used to drive home some moral truth. A mid-week service is held which is largely attended by the young people of the school and community. A large Christian Endeavor Society is supported by the young people and is the center of attraction for the community on Sunday evenings. The school and church are the community center to which the people look for leadership and entertainment. Many of the leaders and workers in the churches of Troy and elsewhere are former students of our school.

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**Allen Normal
School
Thomasville,
Ga.**

This school was named for a Connecticut woman who was its largest benefactor. The school has sent out nearly one hundred teachers.

The essential spirit of the school is strongest in the home life of the dormitory. When we first asked to see the rules we were surprised to find scarcely any. Each girl does her own washing and ironing and bears a share in the general work of the house. One wrote in a composition, "We do our tasks well, because, if we don't, we do them over again. This is to make us nice girls for life." A tradition of co-operation, of responsibility, liberty, friendliness, this is the best gift that the school has to offer. I have never known of a dispute between the girls over the duties and privileges shared. At Commencement a mother told us that her daughter's best shoes had been missing when she came home for Christmas. "Well, Mother," Hattie had said, "one of the girls had shoes so worn they wouldn't stay on, and I couldn't keep two pairs." The mother hadn't the heart to chide this impulsive generosity; twenty years before, a school-mate, Annie Edwards, now one of our teachers, had given her a pair of shoes at this very school.

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**Lincoln
Academy
Kings Mountain,
N. C.**

One of the most unique educational geniuses of Southern missionary work was Miss Emily C. Prudden, a New England woman, who between 1884 and 1910 founded 17 institutions (schools and homes). The striking evidence of her remarkable spirit was that in spite of South-

ern prejudice she worked indiscriminately for both white and colored children. Her first venture was the founding of a school for needy white children at All Healing Springs, at the foot of Crowder's Mountain, North Carolina.

The students here have very busy lives, but are none the less happy. From 7:30 to 8:30 A. M. and from 3:30 to 5:30 P. M. on week days they are engaged in work. Except the cook, no regular help is employed aside from student labor. The price for board and tuition is set so low that it is necessary for each student to give his services for an hour every day in part payment. Often they are glad to work additional time for further credit on their expenses, as even \$9.50 per month is a hardship for many parents. From five to seven cents an hour is allowed for work in excess of the required time. Cases of grumbling over assigned tasks are very rare, and the children may be heard almost any time singing the old folk songs or home hymns, at their work. You will find the workers in the dining-room, kitchen, chambers, school rooms, wood yard, barn, shop or on the farm, working in rapid fashion until the "knock-off" bell rings. A certain girl earned nearly five dollars a month from her work one season. Every night after dinner she mixed the bread, and in the morning arose early to mold it out, and make the laundry fire before breakfast, and for two hours in the afternoon she would be found in the laundry.

After the morning devotions, the students pass rapidly to their regular academic or industrial classes. These are about the same as in other A. M.

A. schools. The teachers' hardest task is to teach the children to think for themselves, and that is what they try to emphasize especially. The teacher of English has a problem before her that no one can fully realize unless he has been in the same position in the Southland. Her attempts to correct the "done beens" and other expressions often seem futile, because the children are so handicapped by their home environment.



From Santee Normal School, Neb. In the afternoon I attended the Indian Fair at the Reservation. I never saw so many Indians before; they had their tents and were camping Indian fashion; some families had come for miles. They had all the sports that usually make a fair enjoyable—the brass band, baseball, auto polo and the merry-go-round, etc. The Indian dance was a curiosity to me; the old Indian men were painted and dressed with beads, bright ornaments, feathers, and bright colored clothing. When they all danced around the flag, a drum beaten by three men was all the music they had. One noticeable feature about it was that the men each danced alone.

After the dance I went to the exhibit hall. I was surprised to see such a variety of farm products; several kinds of potatoes, onions, tomatoes, large pumpkins, hubbard squash, beets, carrots and beans. I am glad to say the Santee school farm took first prize in corn, pop corn and sun flowers. The Indian women had a good display of fancy work and a variety of cooking. Their angel food would even up with any white woman's. The jelly, jams

and canned vegetables were excellent and their canned peas took the Government prize. One of the Santee graduates made the angel food; her husband was chairman on arrangements and also interpreter for the speakers, and is a graduate of Santee. They have a nice home and are good Christian people, members of our Congregational Church.

The better class of Indian women wear black; and seem to have a fashion of their own. They make their dresses with full skirts. They have lovely black cashmere shawls with pretty silk fringe, like our grandmothers wore. I was favorably impressed with those whom I met, and noted the marked difference between those who had attended school, and those who had not. The Santee school was started forty-six years ago and the Indians look upon it with much pride. When I meet one who has attended school they are sure to make it known.



Cold Weather in Porto Rico. Suffering! at 62 degrees above zero In this time of cold weather, for the thermometer has registered this month 62 degrees above early in the morning, the poor people really suffer with the cold at night for they have no bedding to keep them warm. They close the houses up tight and lie down in their clothes and huddle together and cover their heads with a sheet, if fortunate enough to have one. They suffer with the grip, terrible colds and fever. Tardiness and irregularity are most common at this time of year because of the cold. It is always difficult to get the boys to attend Sunday school in the morning. In visiting week after week and urg-

ing the parents to see that their boys are in church—they tell you almost everything but “No.” “Juan left here to go, yes.” “I sent Enrique, Cruz does not care to go.” “Julia is sick in his feet,” (meaning he has no shoes.) “Yes, I’ll send the three boys Sunday.” Sunday comes and not one of the three appear.

EXPERT TESTIMONY

Dr. Thomas Jesse Jones, expert educator and investigator of Southern schools and institutions tells us in his General Survey that the education of the Negroes in the United States involves much more than the instruction of the people fifty years removed from slavery. It involves the adjustment of that group to the economic, civic and spiritual possibilities of a democracy. He says that never was the opportunity for service offered to any nation greater than that presented by the need of the American Negro for an education that will fit him to undertake the responsibilities of life in the Twentieth Century. Never was a more searching test of democratic ideals than the present necessity of a wise adjustment of the hopes and aspiration of ten million black people and the standards and principles of the ninety million white people of the United States.

Negroes form almost one-third of the total population of the South. In Mississippi and South Carolina they constitute over half the population, and in the Black Belt counties the proportion ranges from fifty to ninety per cent.

He adds, “The increasing responsibility of the Negroes for their own education is one of the hopeful signs in the progress of the race. It is not only sound democracy but good pedagogy to work with a people rather

than for them. There is however, considerable ground for the apprehension that the rapidity with which white teachers have been eliminated is too largely explained by the desire to be rid of an unpleasant duty. With full appreciation of the services of colored men and women in the education of their race and of the principle of democracy involved, an increasing number of thoughtful men and women question the rapidity and universality of the change because it appears to them to complete the segregation of the Negro from the aid, influence and standards of the white people. As the Negroes must live and work with white people they should have the benefit of instruction from the representatives of the white group at some point in their school life.

The greatest contribution of the North to the education of the Negro has been the teachers—sons and daughters of the best families—who have been willing to work in colored schools and to show their pupils by precept and example that education is not only head knowledge but the formation of habits that guarantee such fundamental virtues as cleanliness, thoroughness, perseverance, honesty and the essential elements of family life. In the conduct and management of colored schools it is to be expected that the South should stress conformity to

the community standards of the white people. The concern of the Negro is the preservation of his self-respect and the increase of opportunities for employment and influence. The concern of the North is the maintenance of such school activities as will produce manhood and womanhood of good physique, discerning minds and sound morals. No greater loss could befall the Negro schools than the elimination of Northern philanthropy and Northern teachers.

At the Sociological Conference held in connection with the Semi-Centennial of Howard University it was reported that there were between the ages of six and twenty in this country, 3,420,000 colored children, (according to the Census of 1910) and of that number there are 1,600,000 of the colored children in school, which means that there are 1,820,000 colored children of school age who are not in school attendance.

In the conscription of more than 80,000 colored soldiers it has been found that there are thousands who are not able to read or write their

own names, and while these are being trained by educated officers of their own race—most of whom are college men—the contrast between those who are educated and those who are not in the same regiments is very marked. Whatever has been done in the way of education to which Dr. Jones calls careful attention, the figures and the facts show a tremendous need on the part of the colored people, and a demanding responsibility on the part of those who have had the blessings of educational privileges. Certainly the appeal comes with large accent for the education of those who shall become teachers to this great mass of ignorant people. Hundreds of those who have been teachers of their race in the South are now officers of colored soldiers in the army. Many of them even if their lives are spared will not come back to the teaching of schools. What is to make up for the thousands of these who have dropped out of the educational army into the service of the United States as soldiers?

IN THE STRUGGLE FOR DEMOCRACY

By Dean William Pickens, Litt. D., Morgan College, Baltimore, Md.

As often happens in the history of human politics, it seems now that the weaker elements of the world will benefit from the dissensions of the mighty. Into the contest of these great nations the lesser powers and subject peoples have been gradually drawn as auxiliaries. A few years of war have made changes which generations of persuasion and diplomacy could not have wrought. A volcano may accomplish overnight what a century of erosion could not ef-

fect. Perhaps a million black men from Africa are now fighting on the fields of Europe to preserve a democracy whose benefits were denied to them in their native land. Who was so mad as to predict a decade ago that Africa one million strong would ever have to fight and bleed and die to save Europe from itself? Civilization will not forget this, and neither will the African. Again, in order to strengthen the morale of their forces, the big nations have proclaimed the

rights of "little nations," and have created a new international knight-hood by putting themselves forward as defenders of the weak. We hear now of an international law that binds all nations, great and small; just as our state laws would protect the consumptive from the prize-fighter. The louder the great nations proclaim this doctrine during the war, the greater influence must it have on their treatment of subject communities after the war. Precedent is powerful in politics, and it is human nature to strive for at least an outward consistency.

Now a few words as to the American Negro in his particular relation to these times. He suddenly finds all the world struggling definitely for the same boon for which he has been struggling during fifty years or more. He feels the touch of nature which makes the whole world kin. It makes little difference what has brought our nation to it, the fact is, our nation is today much nearer the principles for which the Negro has been agonizing. We are human, and therefore after the war our domestic affairs will tend to settle back toward their former status; but they will not settle all the way back. And the more firmly and the more consistently and the more loyally the Negro stands by the best interests of the whole group now, the more able will he be to retain after the war the advantages gained. That man who urges the Negro in this hour of the nation's need to be disloyal or to neglect his opportunities for co-operation and for "cuddling up" closer to the nation's big heart, which is always true, that man is either an enemy to the Negro or a very foolish

friend. It matters little what necessity in the affairs of others constrains them now to offer the Negro a larger participation in the affairs of his country. The offer itself is ten times more important than its occasion. To reject a proffered privilege or right, when necessity offers it, is more foolish than to refuse to accept payment of a debt under judgment today because the payment was not made voluntarily on yesterday. Furthermore, the American Negro has a long established reputation for loyalty and magnanimity. To sully that reputation would be as productive of evil as it would be barren of good results. A record of disloyalty would be a terrible weapon in the hands of the shrewd enemy of the Negro after the war is over. Woe to that minority element anywhere on earth today which makes itself dreaded in addition to being despised. For even if the war lasts ten years, or twenty years, it will come to an end.

And besides reasons based on prudence a higher motive is offered the Negro in his chance to learn by full participation in the struggle of the nation. The black man may some day be thrust part of the way back toward the depths from which he is now emerging, but he can never be made to unlearn what he will have learned. After the war the powers may send a million black soldiers back to Africa and thousands of Hindus back to India, but no earthly power can compel either the Hindu or the African to leave behind him the knowledge which he is now gaining of the strength and weakness of European civilization.

In addition to these respectable

motives that issue from self-interest, the American colored man can also be actuated by the spirit of patriotism and brotherly regard for the welfare of his fellow Americans. I know that many narrow-minded people have been saying for fifty years and more that this is not the American Negro's country, but it would ill become the Negro to assist them by taking that position himself. The worst blow the Negro can now deal the enemy within, is to strike hard at the enemy without. It is now the black man's opportunity to so act that after the war the cheap politician who wishes to travel around and make speeches about a white man's country and the Negro's alienage, will find his audiences much smaller and less enthusiastic than they were in 1914. He can also act in a manner to increase the size and enthusiasm of those audiences. Furthermore, it is good sense to remember that this is not only the country of some of the Negro's worst enemies; it is also the country of some of his best friends. To say that these best friends are not always in control, does not alter the truth stated, but only proves that the Negro's hope is to join hands with the better American white man for better government in America. He cannot set his hope in

any foreign state of which I know. With all of her faults, and they are not negligible, America is today the best country in the world. It is not perfection, but it is more than that, it is opportunity. The black man has both courage and common sense and knows that the weaker element must exhaust diplomacy before resorting to force. Under such conditions force is the badge of despair.

The land we love is now girding itself for war as never before in its history. Whatever the causes, the fact of war is here; and we must now look to its results and not to its causes. Munitions and men, genius and blood can be offered up from this nation as from no other single nation in the history of the world. Even the American Negro can add one million of the best soldiers of the war. The possibilities of such power in action would awe the souls of Hannibal and Caesar in Hades. And when the war is over and our young nation returns to its normal life of peace, chastened and sobered but in the name of God not defeated, may there linger among its memories and in its pride a new estimate of the spirit and worth of human material which it had before neglected, despised and abused—its hardy, brave and loyal Black People.

CIVIL RIGHTS FOR ALL

A "Negro Rights" bill has passed both houses of the New York Legislature which extends civil rights to the Negro race beyond any legislation that has been enacted by any state in the Union.

This measure gives to Negroes the privilege of attending all public places of amusement or accommoda-

tion—the theatres, restaurants, hotels, hospitals and so on. It does however, exclude them from places which are operated as private institutions, or are in any way restricted.

It includes public libraries, kindergartens, primary and secondary schools, high schools, academies, col-

leges and universities, extension courses, and all educational institutions under the supervision of the regents of the State of New York; garages, and all public conveyances operated on land, or water, as well as the stations and terminals thereof.

Particular attention was called to the fact that it extends civil rights

merely to places open to the general public for accommodation, amusement, or education, and does not seek to include institutions of any restricted nature. It solves a difficulty which has caused considerable distress by giving the Negro the right to apply for food and accommodation when they are required.



CONCERNING NEGRO SOLDIERS

Eighty thousand Negro soldiers have been enlisted in the World War and seven hundred have been commissioned as officers.

Attached to all the big cantonments are regiments of colored troops. These units recruited from the South and the North, form much

the same conglomerate of literate and illiterate, well-to-do and poor, traveled and untraveled that the white contingents do.

Thousands of the men have come from cotton and sugar plantations. Other thousands have been called from their homes in northern cities



A FRENCH CLASS

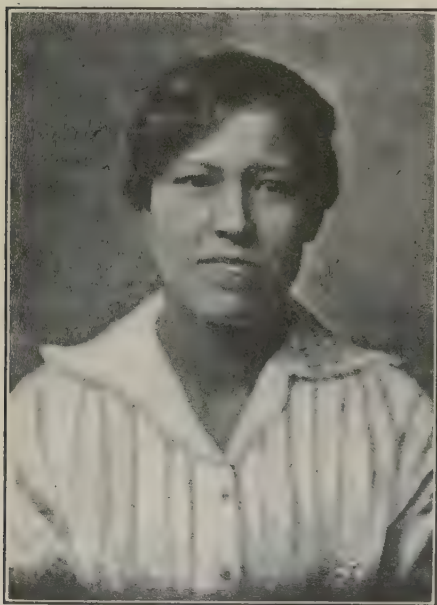
for the first time. All are getting an experience, discipline and training that amount to a distinct contribution to their lives.

Many of the colored recruits had no notion of what they were being called upon to do. Thousands are

unable to read or write. Now, thousands are learning to write in the camps, others are studying French and all are gaining an invaluable training. Fisk University has now One Hundred stars in its U. S. Service Flag.

OUR FIRST AMERICANS

A Santee graduate now working under appointment of the Young Women's Christian Association among the Indian girls of the southwest.



MISS LUCY HUNTER

She is urging the Indian young people to realize the difference among their own people between those who have been educated but have not become Christians and those who are Christian leaders.

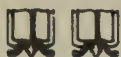
She worked her way through Hampton Institute and the Y. W. C. A. training school in New York, and is prepared for a most useful work among her people, and is devotedly doing it.

The Indian population of the United States exclusive of Alaska is about 350,000, or, roughly, 1 in every 231 of the whole population.

The numbers are increasing slowly. In 1916 the birth rate was 31.85 per 1,000 and the death rate only 23.33. Of the the one time savage Indian of our country, four times as many now live in modern houses as do in primitive tepees, tents and other temporary structures, and all but 50,000 wear modern dress.

About three-fourths of the North American Indian children are in public or mission schools, but 70 per cent of the whole number still cannot read or write English.

Mr. Cata Sells, Indian commissioner, in a recent public statement asserts that, "War is re-making the Indians. There is something both epochal and eloquent in the patriotic fervor and martial spirit of the Indians everywhere during the past months that has brought a clarion call to every loyal heart. I have not the least misgiving about the Indians' part in this war. He will step to the drumbeat of democracy, and whether on the reservation, in the training-camp or 'over there,' he will gather knowledge and understanding of the great principles he helps to defend, and come out of the conflict an element of real and progressive strength in our national life."



THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



We give below a comparative statement of the receipts for April, and for the seven months of the fiscal year, to April 30.

RECEIPTS FOR APRIL

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1917	8,609.04	1,486.49	1,819.47	.....	31.74	11,946.74	1,912.93	13,859.67	1,000.00	5,504.87	\$20,364.04
1918	9,837.06	1,313.70	3,245.59	.....	91.75	14,488.10	3,866.65	18,354.75	.....	4,010.92	22,365.67
Inc.	1,228.02	.....	1,426.12	.....	60.01	2,541.36	1,953.72	4,495.08	.....	.....	2,001.63
Dec.	.....	172.79	.....	.....	.....	.....	.....	.....	1,000.00	1,493.45	.....

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	From C. Ed. Soc.	Legacies	TOTAL
1917	77,947.43	5,806.03	17,373.85	49.50	437.70	101,614.51	3,736.82	105,351.33	6,000.00	39,369.51	150,720.84
1918	83,815.24	5,218.29	22,890.31	6.50	415.60	112,345.94	6,491.74	118,837.68	.....	30,715.20	149,552.88
Inc	5,867.81	.....	5,516.46	.....	.....	10,731.43	2,754.92	13,486.35	.....	.....	.....
Dec.	.....	587.74	.....	43.00	22.10	.....	.....	.....	6,000.00	8,654.31	1,167.96

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-	3,282.58	1,450.50	3,133.29	.....	160.63	8,027.00	16,922.33	24,949.33	515.00	25,464.33
1918-....	2,343.52	1,064.23	2,476.90	22.00	600.60	6,507.25	18,165.28	24,672.53	200.00	24,872.53
Increase ..	.....	.....	.....	22.00	439.97	.....	1,242.95	.....	.....	.....
Decrease ..	939.06	386.27	656.39	.....	.....	1,519.75	.....	276.80	315.00	591.80

SUMMARY OF RECEIPTS SEVEN MONTHS

RECEIPTS	1916-17	1917-18	Increase	Decrease
Available for Regular Appropriations.....	150,720.84	149,552.88	.....	1,167.96
Designated by Contributors for Special Objects.....	25,464.83	24,872.53	.....	591.80
TOTAL RECEIPTS SEVEN MONTHS.....	176,185.17	174,425.41	.....	1,759.76

FORM OF A BEQUEST.

"I give and bequeath the sum of _____ dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York

Charles E. Burton, D.D., General Secretary
Church Extension Boards

Charles H. Richards, D.D., Church Building Secretary
Charles H. Baker, Treasurer

Field Secretaries, John P. Sanderson, D.D., 19 So. La Salle Street, Chicago, Ill.;
William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H.
Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H.
Taintor, Clinton, Conn.



KINSMAN UNION CONGREGATIONAL CHURCH, CLEVELAND, OHIO

Our receipts in April were larger by \$11,000 than in the same month last year. This was mainly due to very welcome conditional gifts.



The contributions of the churches to our work keep up very well in spite of war conditions. The total receipts of the first four months of this year exceed those of the same period last year by \$4500.



Three pastors' wives in as many churches will have glad hearts because our Executive Committee appropriated parsonage loans in May to complete good homes which are being built for them, in Nebraska, Washington and Texas.

When the new pastor reached Douglas, Wyoming, he found a debt of \$9,000 staring him in the face. With rare energy, courage and determination he attacked and conquered the monster. A debt is a vampire which may suck the life out of a church if you let it alone.



Did you hear of the disaster which befell our work in West Tampa? A great fire swept through the community, wiping out some thirty blocks. Our church, parsonage and school building were burned to the ground. Strangely and fortunately some smaller buildings were saved, and about a hundred and twenty-five Cuban children are being taught in one of them. Our work is seriously crippled, but we hope it will be fully restored. We shall recover some insurance, having helped to build both church and parsonage.



Hundreds of churches which we helped to complete are now Red Cross stations, where busy women are packing material for hospitals and comforts for soldiers. They are Houses of Mercy engaged in a ministry for the sick and wounded boys in the war zone. But that is not the only patriotic service these buildings render. Their pulpits ring week after week with stirring words which set forth the moral issues involved in this great struggle, for which all our forces must be enlisted. As a result the service flags of our churches are resplendent with many stars. Thus the buildings we assist in erecting are recruiting stations.



South Dakota appreciates our work as a valuable stimulus to church growth. We have received this message from a church in that state:

"You will be pleased to know that our congregations have increased two hundred per cent since we have occupied the new building. It has cost far more than we expected, but the people are giving liberally to add farther conveniences. I am sure you would agree that your grant was well placed."



CONGREGATIONALISM AND WORLD-WIDE DEMOCRACY

By Rev. J. Brainerd Thrall, Asheville, N. C.

[What can be lovelier than Asheville, N. C., in the springtime? The trees bursting with leaf, the early bloom of the gardens, the mellowing air all add to the charm of this thriving city in its beautiful situation amid the Blue Ridge Mountains. Four years ago a Congregational church was started there under the leadership of Rev. J. Brainerd Thrall, whose pastorates East and West had been fruitful. The loyal band worshipped in the Manor House Assembly room, and then in the Y. M. C. A. building. But last Easter day they reached the consummation of their hopes and dedicated the new house of worship. Secretary Richards and Rev. E. F. Green of Star, N. C., were there to assist the pastor. The attractive colonial structure is an ornament to the town, and its beautiful rooms will afford a delightful church home to the people. The pastor has just given at the new Congregational Conference of the Carolinas the following address, which shows the quality of preaching our Asheville church enjoys.]

Two hundred and ninety-seven years ago a company of plain Englishmen, with wives, children, and a few serving men and maidens, one hundred and two souls in all, made the first permanent landing and established the first permanent settle-

ment on the coast of New England.

They brought with them to America the first Congregational church and at the same time the first form of self-government.

Among them were men whose names are a part of our earliest his-

tory. The names of the North of England villages from which they had previously emigrated—Scrooby, Gainsborough, Austerfield—and the places of their temporary sojourn in and departure from Holland—Amsterdam, Leyden, Delft's Haven—are treasured in our memory. The names of the little ships, mere caravels, which bore them in turn from Holland to England—the *Speedwell*, and from England to America, the *Mayflower*, are household words. The glacial boulder, itself a pilgrim and a stranger, upon which they

an outward necessity. They had nothing to look forward to of an external nature except danger and hardship, and they might have remained in comfort and safety at home, had they consented to compromise their natural rights, their innate love of liberty and their sense of duty, by conforming to what a corrupt, autocratic and oppressive state-church required of them.

The hope which allured them was an inward hope. The compulsion which drove them forth was an inward compulsion. Their venture was



FIRST CONGREGATIONAL CHURCH, ASHEVILLE, N. C.

first sprang to land, is canopied, under granite, and the town of Plymouth in the Commonwealth of Massachusetts has long been a Mecca for thousands of other pilgrims, who treasure the heroic beginnings of our national history.

When we ask what has thus set apart and consecrated this Pilgrimage of 1620 as compared with many other notable popular migrations, we find the answer to this question in the motive itself which lay behind the pilgrimage. It was incited from within, not from without. These men were neither allured by an outward expectation, nor compelled by

a strike for freedom, for the only liberty any good man will ask, room enough in which to be good and to do good.

That is a note, which, whenever, wherever and by whomsoever struck, awakens a responsive chord in all but slavish or tyrannical hearts.

"Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
"Not as the flying come,
In silence and in fear,—
They shook the depths of the desert
gloom
With their hymns of lofty cheer.

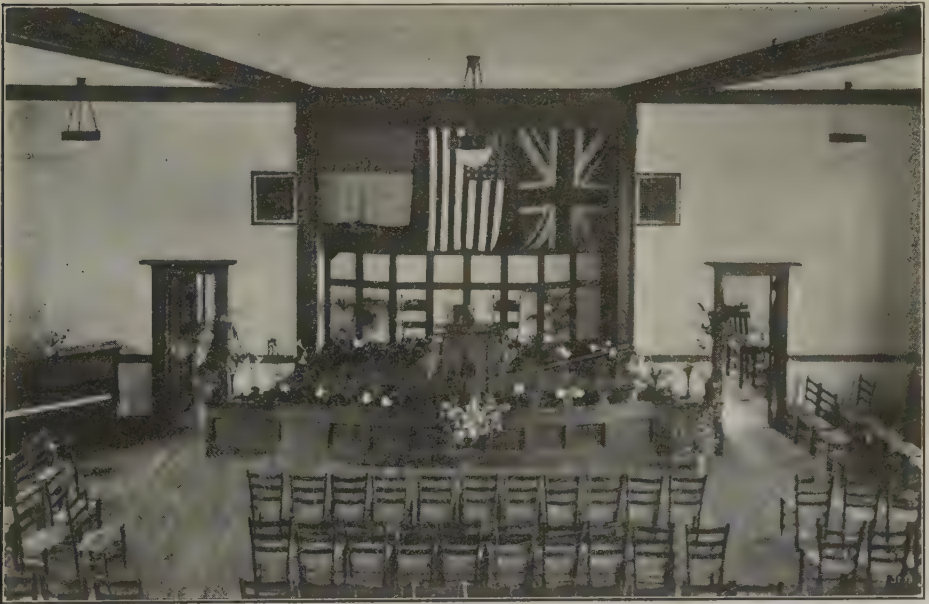
"Amidst the storm they sang,
And the stars heard and the sea!
And the sounding aisles of the dim woods
rang
To the anthem of the free.
"Ay, call it holy ground,—
The soil where first they trod!
They have left unstained what there
they found—
Freedom to worship God."

But the assertion of any individual right necessarily carries with it other rights, as well as duties, which at the moment may not appear.

The right of the individual to believe and worship God as an individ-

and act as free men, did not originate with the Pilgrim Fathers. It is one of those innate ideas, which are as old as the human race. But, like all other inborn and eternal truths, it tends to become clouded and obscured; it may even pass into a state of partial or total eclipse, and therefore it needs frequent reassertion and emphasis. It received this reassertion and emphasis in the Pilgrim Fathers.

Hence the spirit of freedom which exists in the America of today. These



FIRST CONGREGATIONAL CHURCH, ASHEVILLE, N. C., INTERIOR

ual carries with it the right and the duty to think as an individual, to feel, purpose and act as an individual, to be just, sincere and open with others, and to govern oneself. It means that the state, as well as the church, lies embosomed in the the individual.

"Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves."

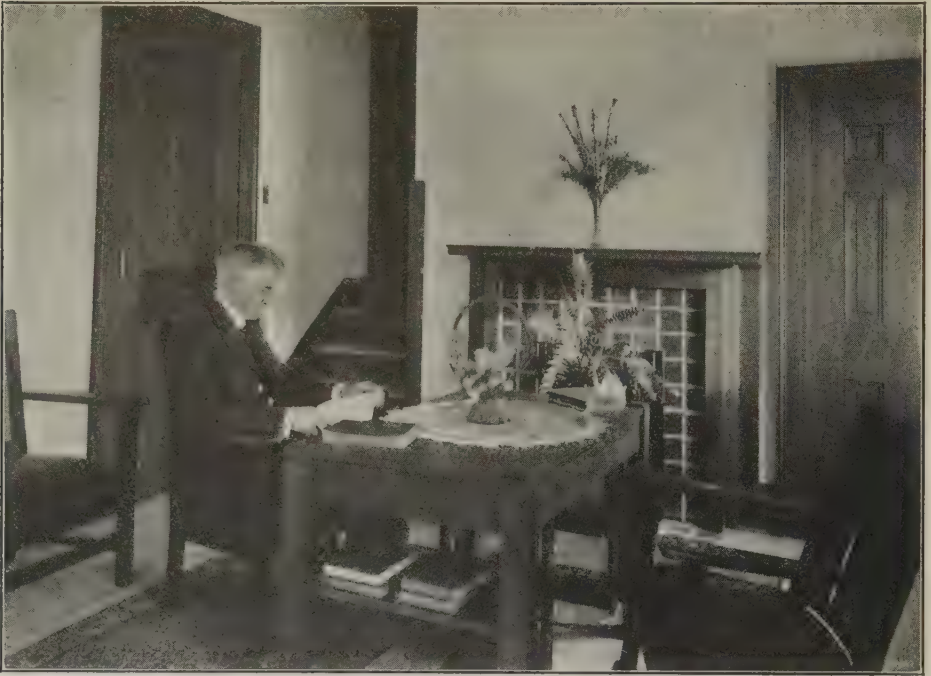
This idea that men carry their laws and institutions around with them, as free men, just as they carry their right and duty to think, feel

men were Englishmen, and, historically speaking, this idea of freedom, as it exists in America, may be fairly termed the English idea, as opposed to the Roman idea. As thus defined, it is the English idea that God is revealed directly to the soul of man, and that idea carries with it of necessity the right and the duty of every man to worship God as he knows Him, and according to the dictates of his own conscience.

Hand in hand with this idea goes the fundamental principle of democracy, that "all governments derive

their just powers from the consent of the governed." This principle is world-wide in its application, and free men will always be found who are willing to suffer and die, as men by the thousand are suffering and dying today, "that government of the people, by the people, for the people, may not perish from the earth." It is this principle which has in the past sought to reassert itself in forms of separation and has given rise to

It was the English idea that had become obscured and was reasserted in the Mayflower pilgrimage. It was John Fiske, the American historian, who said: "Among the most significant events, which prophesied the final triumph of the English over the Roman idea, perhaps the most significant—the one which marks most incisively the new era—was the migration of English Puritans across the Atlantic ocean."



FIRST CONGREGATIONAL CHURCH, ASHEVILLE, N. C.
Pastor's Room and Rev. J. B. Thrall

"A church without a bishop, and a state without a king."

The Roman idea, born of the Caesars, denies that God is revealed directly to the individual, and declares that he must be revealed through the historic church, and through "God's vicar" as its head. This idea carries with it of necessity the infallibility of the state-church as an institution and the divine right of kings to govern. The two go together, and cannot be separated.

These two ideas are engaged in a life and death struggle for supremacy over all the world today. The Roman idea is still represented by Caesarism, which is now spelled Kaiserism.

As a nation we are a part of this conflict, and, if it shall end, as it can not fail to end, in the final triumph of the English idea over the Roman, resulting in a world-wide democracy, this result is likely to be because of the fact that America has entered the conflict.

Every loyal American ought therefore to understand the principles and motives which led to the founding of the American Republic, with its local self-government, its representative institutions, its freedom of speech and of the Press, its free public schools, its liberty of worship and of conscience, and its equality of opportunity for all classes; but these cannot be clearly understood without understanding the principles and motives which led that little company of Mayflower Pilgrims to leave their Old England and cross a stormy ocean to found a New England on a "stern and rock-bound coast."

As truly as to the men of faith in olden times, God had spoken directly to their souls without intervention of priest or institution. Like the men of old they, too, "confessed that they were strangers and pilgrims on the earth," and of them, too, it could as truly be affirmed; "they that say such things declare plainly that they seek a country." Of them it could be said: "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." They had landed in late December. The ship that brought them over had lain in the harbor during the entire winter. By the first of April, when the Mayflower was ready to return, more than half their number including the Governor of the colony, had died of disease, privation and exposure. Their graves had been leveled and sown to grain in order to hide the weakened condition of the colony from their savage enemies. And yet, when the Mayflower set sail, not one returned. With such a record, it may surely be said of them, "they desired a better country, that is, an heavenly." The heavenly country they desired was not up in the sky and beyond the clouds. They had seen a vision of the New Jerusalem coming down from God out of heaven. They looked toward that time when "the tabernacle of God shall be with men, and he shall dwell with

them, and they shall be his people, and God himself shall be with them, and be their God." They desired a "city of habitation, whose builder and maker is God," and they set themselves resolutely to the task of helping God construct that city out of the unbroken wilderness.



First Congregational Church, Asheville, N. C.,

The infinite God and Father of all mankind, who sent brotherly love down from heaven to dwell on earth in the person of Jesus Christ, who gave his own life to save others, might well be ashamed to be called the God of earthly Cæsars, who remorselessly drench the earth with human blood for their own glory, but of men like the Mayflower Pilgrims it may well be said, "wherefore God is not ashamed to be called their God."

Their motives and principles have sometimes gone into partial eclipse. If we would know what is that heavenly country of which God is not ashamed, if we would know what is the real American spirit, the spirit in which our armies must be sent forth to battle, and for whose victory we can as true Americans both labor and pray, if we would read the sign in the sky by which alone we

can conquer, we must go back of much of our national history, and even our institutions and our laws, and seek to know the spirit and motives which actuated the Fathers and the Founders.

For what constitutes a state? Not wealth and resources; devastated Belgium is still a state today. Not territory; not armies and munitions, or even laws and institutions—but “men, high-minded men, men who their duties know, but know their rights, and knowing dare maintain, who crush the tyrant while they rend the chain, these constitute a state.”

The lineal descendants of the early New England colonists have a personal reason for being interested in the Pilgrims, for their blood was derived from them. But it is infinitely more important that, in a spiritual sense, all Americans should have descended from them, for their spirit has actually entered into all true Americans and lives again in all true American institutions.

That true American spirit is the spirit of Christ. Before Christ it was taught, as Kaiserism is teaching by blood and iron today, that the man exists for the institution, whether church or state. Jesus Christ reversed this principle, and taught that the institution, whether church or state, exists for the man. “The Sabbath,” said he, “is made for man, and not man for the Sabbath.”

This Christ principle the Mayflower Pilgrims brought with them to these shores and infused into American institutions, both church and state. As Congregationalists we are peculiarly interested in these founders of Congregationalism, but as Americans we are even more interested in them today as representing that principle of democracy for which the world must be “made safe.” Jamestown was settled by aristocrats, who had been given special powers and privileges by royal grant and charter. Its early form of government, ecclesiastical and civil, was aristocratic. Plymouth was settled

by plain, middle-class Englishmen, God-fearing and self-governing men of independent mind, and they are the spiritual fathers and founders, who, at first in their famous “Compact,” and afterward in their town meetings, and afterward in the rule of the people in all ecclesiastical affairs, established the principle and planted the spirit of local self-government in both church and state in America.

Let it never be forgotten that it is this principle and spirit, and not a mere form, which is the essential thing in Congregationalism, and for which America must stand among the other nations of the earth. Any form of government or of worship in which this spirit lives and this principle is observed is safe for democracy, whatever its name may be. On the other hand any form of democracy, if this spirit be absent and this principle not applied, is a mere body without a soul. There are two Bishops Brewster in New England today, the one in Maine and the other in Connecticut, and both are lineal descendants of that sturdy Separatist, Elder William Brewster of Plymouth Colony.

The mere letter of democracy would kill a republic, but its spirit would give life even to a monarchy.

Congregationalism has given birth to many noble institutions, educational, charitable and missionary, but its greatest influence has been spiritual rather than institutional. It is its chief glory that it has been the little leaven, which was to leaven the whole lump. There is nothing so efficient for the moment in material affairs as an autocracy, but of a spiritual ideal it can always be said that “the eternal years of God are hers,” and the light of this torch of democracy, passed from hand to hand, will in time illumine the wide world.

Let us then return again to the point from which we set out. The distinctive thing in Congregationalism is that which distinguished the Pilgrimage of 1620 as contrasted

with many other popular migrations. When Congregationalism is true to its own origin and history, it is actuated by forces from within, not compelled or allured by circumstances from without. And the same thing is also true of world-wide democracy. We read today of the "Liberty-motor" as an American invention that is to win the world war. But the only Liberty-motor, that can win this or any other war in which the rights and duties of man are involved, is that motor spirit, which drove the Mayflower through the stormy seas and sustained the Pilgrim Fathers amid their sufferings, deprivations, and problems, the inborn love of liberty, a sense of eternal interests and of immediate obligation to God, a sense of obligation to all mankind and to posterity. It is because these men were so actuated that they were able to do and willing to endure, and that they still stand out as symbols of this great liberty-loving, and humane American nation, whose origin, unlike that of ancient Rome, is not uncertain and obscure, buried in myth and legend, lost in the mists of the long ago, and whose history, unlike that of certain great modern nations, has not been blackened by cruelty, oppression, murder and rapine, or stained by shameful and li-

centious deeds, or discredited by fraud and imposture.

It is good for us to realize that we are the spiritual descendants of these Pilgrim Fathers, not because they were perfect, free from prejudice and untouched by the imperfections of the time in which they lived, but because they were *men*, sincere, earnest, thoughtful, God-fearing, brave and high-minded men, the master men of their day; men for whom we need not apologize, but of whose spirit and motives we may well inquire.

They brought with them no other title of nobility than that which every man may win, but which to have won is to have gained the right to wear the only decoration that can add anything to the distinction of having been born under the Stars and Stripes, the decoration of true manhood.

"A prince can mak' a belted knight,
A marquis, duke and a' that;
But an honest man's aboon his might,
Guid faith, he mauna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense, and pride o' worth,
Are higher ranks than a' that!"

"Then let us pray that come it may—
As come it will for a' that—
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that, and a' that,
It's comin' yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that!"



ACKNOWLEDGMENTS OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

Receipts for April, 1918

The Daniel Hand Educational Fund for Colored People

Income for April from Investments	\$ 9,785.00
Previously acknowledged	31,511.61
	<hr/> \$41,296.61

Current Receipts

EASTERN DISTRICT

MAINE—\$239.07.

Auburn: Sixth St. Ch., 3.65. **Bangor:** Hammond St. Ch., 44.50. **Biddeford:** Second Ch., 10. **Brewer:** First Ch., 9.49. **Kittery Point:** S. S., Lincoln Mem., 3.96. **Portland:** West Ch., 7.75; S. S., 5.25; **Woodfords Ch., 32.29; S. S., 5.30. Waterville:** First Ch., 6.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer. **Auburn:** High St., 16. **Belfast:** First, 10. **Bridgton:** First, W. M. S., 15; C. E. Soc., 5. **Jackman:** S. S., 50c. **Portland:** High St., 11.95; St. Lawrence, 10; Second Parish, 5; **Woodfords,** 32.53. **Searsport:** First, 3.40. **West Auburn:** 1.50. Total, \$110.88.

NEW HAMPSHIRE—\$570.18.

Amherst: Ch., 8.10. **Bath:** Ch., 4.94. **Claremont:** Ch., 17.50. **Colebrook:** Ch., 6. **Concord:** First Ch., 43.64; "A Friend to Missions," 2. **Dover:** Mrs. S. F. C., 50c. **Gilmanton:** Center Ch., Sewing Soc., 3.40. **Hanover:** Ch. of Christ at Dartmouth College, 60. **Hillsboro:** Smith Mem. Ch., 42. **Keene:** First Ch., 41.25. **Lancaster:** Ch., 10.06. **Madbury:** Union Ch., 2.27. **Manchester:** First Ch., 99. **Pelham:** Ch., 14. **Plymouth:** Ch., 11.10. **Rye:** Ch., 30.53. **Troy:** Trin. Ch., 17.16. **Walpole:** First Ch., 14.29.

The New Hampshire Female Cent. Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer. **Amherst:** 5. **Boscawen:** 44c. **Concord:** South Ch., 50. **Dover:** 3.32. **East Sullivan:** 3.34. **Epping:** 1.32. **Franconia:** 1.76. **Hampton:** 4.84. **Hanover Centre:** 50c. **Keene:** First Ch., 33. (20 of which for Grand View and 13 for Saluda.) **Kingston:** 88c. **Lebanon:** 10.52. **Lee:** 1.10. **Manchester:** So. Main St., 3.30. **Merrimack:** 3.98. **Milford:** 66c. **Northwood:** 1.10. **Penacook:** 4.26. **Piermont:** 6.47. **Raymond:** 2.20. **Rindge:** 44c. **Stratham:** 1.81. **Warner:** 2.20. Total, \$142.44.

VERMONT—\$373.11.

Chelsea: Ch., 5.41. **Chester:** Ch., 10.90. **Derby:** First Ch., 9. **East Dorset:** Ch., 4.51. **Fair Haven:** First Ch., 10. **Island Pond:** Ch., 9.90. **North Bennington:** Ch., 22.55. **North Craftsbury:** Ch., bbl. goods for McIntosh, Ga. **North Pomfret:** Ch., 4.60; S. S., Lincoln Mem., 1.40. **North Troy:** First Ch., 14. **Townsend:** Ch., bbl. goods for McIntosh, Ga. **Tyron:** Ch., 3.25. **Wells River:** Ch., 20. **West Glover:** S. S., 1.70. **Woodstock:** Ch., 66.01; also box and bbl. goods for McIntosh, Ga.; S. S., 7.20.

Congregational Woman's Home Missionary Union of Vermont, Mrs. John F. Puffer, Treasurer. **Barre:** 4. **Bradford:** for Nurse at Humacao Hospital, 4.65. **Dorset:** 2. **East Hardwick:** 9. **Fair Haven:** for Nurse at Humacao Hospital, 5. **Greensboro:** 3. **Island Pond:** 9.35. **Hartford:** 1.50. **Highgate:** for Nurse, Humacao Hospital,

3.25. **Jericho:** for Nurse at Humacao Hospital, 4. **Manchester:** 5; S. S., 1.23. **Middlebury:** for Nurse, Humacao Hospital, 5. **Newbury:** 9.38. **No. Craftsbury:** 3. **Norwich:** 2.50. **Pittsford:** 5. **Royalton:** 2.60. **St. Johnsbury:** South, 32.50; South Ch., Search Light Club, for Nurse, Humacao Hospital, 32.50. **Wallingford:** 13. **Westford:** 1. **Westminster:** for Nurse at Humacao Hospital, 3.62. **West Newbury:** 3.10. **Windham:** 2. **Woodstock:** 15.50. Total, \$182.68.

MASSACHUSETTS—\$5,582.39.

(Donations \$3,276.40, Legacies \$2,305.99)
Adams: First Ch., 148.50. **Andover:** Andover Seminary Ch., 13; South Ch., sewing committee, box and bbl. goods for Pleasant Hill, Tenn. **Arlington:** Rev. S. C. B., 25. **Amesbury:** Union Ch., 3.29. **Barre:** Mrs. M. A. R., for Albuquerque, New Mexico, 13. **Belchertown:** Ch., 7; S. S., 4.25. **BillERICA:** Ch., 20. **Boston:** Mt. Vernon Ch., 5; "A Friend," 5. **East Boston:** Baker Ch., 2.20. **South Boston:** Phillips Ch., 15. **Dorchester:** Romsey St., S. S., 1.41; Second Ch., 58.67. **Jamaica Plain:** Central Ch., 50. **West Roxbury:** Sewing Soc., bbl. goods for Pleasant Hill, Tenn. **Bridgewater:** Central Sq., Sewing Soc., box goods for Pleasant Hill, Tenn. **Braintree:** First Ch., 14.25. **Brookline:** Leyden Ch., bbl. goods for Marion, Ala.; Miss E. R. and Friends for Marion, Ala., 10. **Canton:** Mrs. F. A. S., for Lexington, Ky., 10. **Cambridge:** First Ch., Shepard S. S., for Scholarship at Pleasant Hill, Tenn., 25; Pilgrim Ch., 24.24; Prospect Ch., Women's Guild, bbl. goods for Pleasant Hill, Tenn. **Chicopee Falls:** Second Ch., 18.55. **Dalton:** W. M. C., for Talladega College, 100. **East Charlemont:** Ch., 2.25. **Fall River:** Central Ch., 108; First S. S., 15; Misses A. H. and C. L. B., for Talladega College, 25. **Florence:** Ch., 14.75. **Georgetown:** First Ch., Wide Awakes, package goods for Pleasant Hill, Tenn. **Granby:** Ch., 10.89; S. S., 2.37. **Greenfield:** Second Ch., 37. **Hadley:** First Ch., 3.75. **Haverhill:** Center Ch., 17.20; Riverside Memorial Church, 7; Pro Christo Soc., for Cotton Valley, Ala., 12. **Holbrook:** Winthrop Ch., 12.79. **Holden:** Ch., 11.75; S. S., 1.45. **Holyoke:** Second Ch., 137.50. **Housatonic:** S. S., 5. **Medford:** Mystic Ch., 20.44. **Melrose:** First Ch., Sewing Soc., for Wilmington, N. C., 30. **Middleborough:** Central Ch., 5.21. **Milton:** First Evan. C. E. Soc., 3. **Mittineague:** Ch., 6.82. **New Bedford:** North Ch., 40.71; Trinitarian Ch., Mission Guild, for Piedmont College, 20. **Newburyport:** Central Ch., 30. **Newton Center:** First Ch., 101.44. **Newton:** Central Ch., Woman's Association, for Lexington, Ky., 10; Eliot Ch., 115. **Northampton:** Edwards Ch., 44.80; Edwards Ch., Home Missionary Soc., two bbls. goods for Pleasant Hill, Tenn.; "M. C." for Indian Missions, 10. **Northfield:** Mt. Hermon Ch., 50. **Norwood:** First Ch., 54.75.

Pittsfield: E. H. R., for Talladega College, 5. **Pittsfield:** J. W. T., for Talladega College, 10. **Quincy:** Bethany Ch., 20.20; I. N. B., for Tougaloo College, 10. **Rockland:** Ch., 9.98. **Sheffield:** Ch., 7.13. **Somerville:** Broadway Ch., 26.35. **Southampton:** Ch., 32. **Southbridge:** Elm Street Ch., 20. **So. Framingham:** "Cheerful Helper," for Oriental Mission, 5. **South Hadley Falls:** "G." 100. **Somerset:** Ch., 4.22. **Somerville:** Highland Ch., 21.54. **Springfield:** First Ch., of Christ, 86.87; South Ch., 210.55; Rev. and Mrs. W. N. DeB., for Gloucester School, 2. **Sterling:** Ch., Lincoln Mem., 1.53. **Stoughton:** C. E. Soc., for Ryder Memorial Hospital, Humacao, Porto Rico, 10. **Swampscott:** First S. S., 3.80. **Taunton:** Winslow Ch., 10. **Thorndike:** First S. S., Lincoln Mem., 7.50. **Walpole:** First S. S., 3. **Waltham:** First Ch., 11. **Warren:** First Ch., 5.74. **West Peabody:** West Ch., 5. **Whitman:** First Ch., 18. **Williamstown:** First Ch., 350. **Winchester:** First Ch., 112.75. **Worcester:** Central Ch., 180.09; Hadwen Park Ch., 4.80; Old South, S. S., 12.57; Piedmont Ch., 103; Plymouth S. S., for Tougaloo College, 10; Union Ch., 17.45; H. H. G., for Talladega College, 10; "A Friend," 300.

Woman's Home Missionary Association of Mass. & R. I.: 5.10.

Legacies.

Boston: Moses W. Richardson, by H. L. Harding, Exec., 1,213.35 (Reserve Legacy 808.90), 404.45.

Dunstable: Marietta M. Parkhurst, (2,000.—less tax 100.) 1900 (reserve legacy 1,266.66), 633.34.

North Brookfield: Jonathan E. Porter, 1,268.20.

RHODE ISLAND—\$114.70.

Barrington: Social Workers, bbl. goods for Pleasant Hill, Tenn. **Cranston:** Edgewood Ch., 10. **East Providence:** Newman Ch. S. S., Lincoln Mem., 7.06. **Pawtucket:** Mrs. L. B. G., for Talladega College, 25. **Providence:** Beneficent Ch., 38.72; Free Evan. Ch., 5.92; Mrs. J. W. D., for Talladega College, 25; E. S., for Tougaloo College, 3.

CENTRAL DISTRICT.

CONNECTICUT—\$2,489.59.

(Donations \$2,415.14, Legacy 74.45)

Bridgeport: United Ch., 77.08. **Bridge-water:** Ch., 30.26. **Bristol:** Ch., 40. **Colchester:** First Ch., 53.85. **Coventry:** Second S. S., 8.97. **Danielson:** Westfield Ch., 45. **East Canaan:** Ladies' Aid Soc., for Thomasville, Ga., 7. **Falls Village:** Ch., 17.89. **Gilead:** Ch., 20. **Glastonbury:** S. H. W., for Tougaloo College, 25. **Hartford:** Asylum Hill Ch., 125; Warburton Chapel, 19.21; H. B., for Talladega College, 100; C. W. W., for Talladega College, 10. **Hebron:** First Ch., 9. **Killingsworth:** S. S., Lincoln Mem., 2.35. **Madison:** Ch., 15.02. **Middlesex Association of Churches:** 3.32. **Milford:** First Ch., 35.75. **Milton:** Ch., 3.25. **New Haven:** S. E. B., for Talladega College, 20; Mrs. M. H. F., for Talladega College, 20; Ch. of the Redeemer, 64.63. **Northfield:** Ch., 14.36; S. S., 3.63. **North Mianus:** Ch., 3. **Norwich:** Broadway Ch., 1,000; Second Ch., 9.28; Second S. S., 13.40; F. D. C., for Talladega College, 10. **Plainville:** Ch., 25.91. **Plantsville:** Ch., 17.03. **Portland:** "Friends in Cong'l Ch., goods for Pleasant Hill, Tenn. **Saugatuck:** L. A., for freight on goods to Wilmington, N. C., 1.34. **Simsbury:** First Ch. of Christ, 35.47. **South Manchester:** Ch., 29.25. **Stamford:** First Ch., 36.74. **Suffield:** Ch., 20. **Taftville:** Ch., 7.50. **Talcottville:** J. G. T., for Cotton Valley, Ala., 12; J. G. T., for Marion, Ala., 12. **Thomaston:** First Ch., 14. **Torrington:** Ladies' Aid Soc., box goods for Pleasant Hill, Tenn. **Torrington:** Center Ch., S. S.,

64.04, (49.04 of which Lincoln Mem. for Saluda Seminary, N. C.) **Trumbull:** S. S., 2.37. **Westchester:** Ch., 4. **West Cornwall:** S. S., Class, for Marion, Ala., 3. **Whitneyville:** S. S., 7.61. **Windham:** First Ch., 50; S. S., 10. **Windsor:** Ch., 17.38.

Woman's Congregational Home Missionary Union of Connecticut. Mrs. George Dahl, Treasurer. **Bristol:** 10. **Burlington:** 8. **Cheshire:** for Chandler Normal School, 25. **Chester:** 17. **Fairfield:** 20. **Hartford:** First, 45. **Kensington:** 10. **New Haven:** United, for Piedmont College, 21; Westville, 25; Westville, for Piedmont College, 7.50. **South Manchester:** 27.75. **Suffield:** 10. **West Hartford:** 5. **Woodstock:** 8. Total, \$239.25.

Legacies

Berlin: Julia Hovey, 208.33 (reserve legacy, 138.88), 69.45.

Vernon Centre: Mrs. Susan Beach, by Chas. O. Dart, Adm'r., 5.

NEW YORK—\$5,652.71.

(Donations \$4,222.23, Legacies \$1,430.48)

Albany: Miss L. F., for Elbowoods, No. Dak., 1. **Arcade:** S. S., 4.57. **Binghamton:** East Side Ch., 4. **Blooming Grove:** S. S., 5. **Briarcliff Manor:** Briarcliff S. S., 5.20. **Brooklyn:** Central Ch., 626.28; Flatbush Ch., 115.90; Lewis Avenue Ch., for Kindergarten, Talladega, Ala., 42; Plymouth Ch., Woman's Guild, for Marion, Ala., 2.84; St. Mark's Ch., Bible School, 10; Tompkins Ave. S. S., 50. **Cortland:** First Ch., S. S., 50. **Coventry:** Mrs. S. A. B., 10. **Deer River:** S. S., 5. **Forest Hills:** The Ch. in the Gardens, S. S., 9. **Lockport:** Miss A. C. H., for Talladega College, 2. **Mannville:** Ch., 3.57. **New York:** Camp Memorial Ch., 16; Forest Ave. Ch., S. S., for Grand View, Tenn., 10; L. R. E., Jr., for Talladega College, 75; F. K. C., for Tougaloo College, 25; C. H. D., for Talladega College, 100; L. DeF., for purchase of land at Talladega College, 250; H. W. DeF., for Talladega College, 25; C. E. E., for Tougaloo College, 10; E. T. W., for Tougaloo College, 200; "A Friend," for ten scholarships at Blanche Kellogg Institute, Santurce, Porto Rico, 1,000. **Niagara Falls:** First Ch., 43.25. **Oswego:** First Pres. Union Ch., 5.20. **Poughkeepsie:** H. W. B., for Talladega College, 10. **Riverhead:** First Ch., 26.41. **Sherburne:** Ch., 429.07. **Sherrill:** First Ch., 10. **Sidney:** Ch., 25; Ladies Soc., 25; S. S., 7. **Spring Valley:** S. S., 7. **Syracuse:** Pilgrim Ch., 2.92. **Walton:** First Ch., 43.16. **Wellsville:** Mrs. E. J. F., for Joppa, Ala., 25. **White Plains:** Westchester Ch., 50; Scarsdale, Ch., 18. **Woodhaven:** Christ Ch., 4.

Woman's Home Missionary Union of New York. Mrs. W. A. Kirkwood, Treasurer. **Aquebogue:** W. M., 2. **Arcade:** K. G., 5. **Baiting Hollow:** W. M., for Scholarship Fisk University, 25. **Binghamton:** Plymouth, M. S., 5. **Black Rock:** W. M., 6. **Briarcliff:** W. M., 15. **Brooklyn:** Flatbush, L. U., 30; Ocean Ave. W. L., 15; Puritan, W. M., for S. A., Fisk University, 5; Puritan, Jr. & Inter. Dept., 15; Puritan, D. of C., 5; Tompkins Ave. W. U., 15; Tompkins Ave., W. U., for Fisk University, 25; Tompkins Av., Primary, 23; Jr. & Camp Fire, 25. **Brooklyn Hills:** W. M., 5. **Buffalo:** First S. S., 26.61. **Churchville:** W. M., 15. **Forest Hills:** W. M., for Berthold Student, 25. **Fulton:** W. S., 10; S. S., 4. **Lysander:** W. M., 10. **Moravia:** W. M., 27. **Newburgh:** W. M., 6. **New Haven:** W. M., 5. **New York:** Broadway Tabernacle, S. S., for W. W., 31; Broadway Tabernacle, for "Tabernacle" bed, at Ryder Memorial Hospital, Humacao, Porto Rico, 58.75; Manhattan, W. G., 25. **Norwood:** W. M., 20. **Orient:** W. M., for Piedmont College, 30. **Portland:** C. R., 3; S. S., 5. **Rensselaer:** C. E., 4. **Richmond Hill:** C. E., 15; B. S., 30, for Fisk University. **Rochester:** South, "Whatsoever," 5. **Rodman:** W. M., 5. **Saratoga:**

Jr. C. E., 7. **Searsdale:** L. A., 37.50. **Spencerport:** W. M., 8. **Syracuse:** Good Will, A. C., 25; **Plymouth:** Philatheia, 5. **Utica:** Bethesda, W. M., 15; **Plymouth:** W. M., 100; **Plymouth:** Theta Beta, 5. **White Plains:** W. S., 50. Total, \$833.86.

Legacy.

Cortland: H. E. Ranney, 1,430.48.

NEW JERSEY—\$694.55.

Closter: Ch., 12.52; S. S., 6.04. **Cresskill:** S. S., 4.08. **Glen Ridge:** Ch., 200. **Little Ferry:** Evan, Ch., 4; Evan, Ch., Ladies' Loyal Circle, 5. **Montclair:** First Ch., 167; First S. S., for Elbowoods, No. Dak., 7; Boy Rangers of America, for Elbowoods, N. Dak., 10; Mrs. J. M. P., for Talladega College, 100. **Newark:** First S. S., 5. **Nutley:** Saluda Circle, for Saluda Seminary, N. C., 18.20. **Orange:** H. L. H., for Tougaloo College, 50. **River Edge:** First Ch., 5.71. **Upper Montclair:** W. M. Soc., of Christian Union Ch., for two beds in Ryder Memorial Hospital Humacao, P. R., 100.

PENNSYLVANIA—\$18.00.

Glenolden: Ch., 11; S. S., 5. **Punxsutawney:** Ch., 2.

DISTRICT OF COLUMBIA—\$99.34.

Washington: First Ch., 87.50; Ingram Memorial Ch., 11.84.

INTERIOR DISTRICT.

OHIO—\$643.56.

Akron: E. W. S., for Talladega College, 25. **Ashland:** Mrs. Briggs' S. S., Class, for Marion, Ala., 5. **Austintown:** Ch., 10; W. M. Soc., bbl. goods for Pleasant Hill, Cleveland; First Ch., 16.64; Grace Ch., 2.85; Hough Ave. Ch., 14.91; J. B. Club, for Tougaloo College, 3. **Columbus:** First Ch., 110; Mayflower S. S., 6.21; Plymouth Ch., 38; South Ch., 4.36. **Fairport Harbor:** First Ch., 4. **Huntsburg:** C. E., 5. **Lexington:** Ch., 19. **Mallet Creek:** York Ch., 5.38. **Mansfield:** Mayflower Ch., 9.68. **Medina:** Ch., 50.25. **Newark:** Plymouth Ch., 2.30. **New London:** Park Ave. Ch., for Grand View, Tenn., 1. **Newton Falls:** Ch., 7.35. **North Olmsted:** Ch., 5.92. **Oxford:** Miss S. B. P., for Elbowoods, No. Dak., 5. **Petersburg:** Miss R. D., 1. **Rootstown:** Ch., 12. **Sandusky:** First Ch., 19.80. **Saybrook:** Ch., 21. **Shaker Heights:** Plymouth Ch., 12.50. **Springfield:** First Ch., 24.88. **Toledo:** "Second Ch., Jannette Mission Circle, bbl. goods for Pleasant Hill, Tenn.; Washington St. Ch., 13.53. **Williamsfield:** L. M. Soc., bbl. goods for Pleasant Hill, Tenn.

Woman's Home Missionary Union of Ohio. Mrs. F. E. Walters, Treasurer. **Akron:** W. M. S., 23. **Austintown:** W. M. S., 1.96; C. E. Soc., for Nurse in Porto Rico, 2; S. S., 1.75. **Bellevue:** S. S., for Albuquerque, N. M., 3. **Berea:** M. S., for Pleasant Hill, 11; W. S., 2. **Brownhelm:** S. S., 3.21. **Burton:** W. S., 1.15. **Canton:** S. S., for Pleasant Hill, 2. **Chatham:** W. H. M. S., 2.30. **Clarksville:** Sr., 23c. **Cleveland:** Euclid, W. M. A., 28.75; Y. L., 5.75; North L. A., 1.15; S. S., 3.43; Park, W. A., 4.31; S. S., 2.76; C. E., 1.15. **Conneaut:** W. H. M. S., 12.42; S. S., 2.30. **Dover:** M. S., 1.04. **East Cleveland:** Calvary S. S., 1.90. **Geneva:** W. G., 4.60. **Hartford:** Croton, L. S., for Nurse in Porto Rico, 2. **Lodi:** S. S., 1.99. **Lyme:** Y. L., for Nurse in Porto Rico, 5. **Newton Falls:** W. M. S., 2.30. **North Madison:** W. S., 92c. **Painesville:** First, C. E., 1.15. **Rock Creek:** W. S., 58c. **Sandusky:** S. S., 4.21. **Springfield:** First, Y. L., 1.15; Lagonda, L. M. S., 81c; C. E., for Nurse in Porto Rico, 5. **Toledo:** Park, S. S., 2.50; Plymouth S. S., for Santee, Neb., 4; Plymouth L. M. S., 46c; C. E., for Nurse in Porto Rico, 2; Pt. Place, Jr., 2; Washington, Pri. S. S., for S. A., Santee, Neb., 8.20. **Twinsburg:** W. S., 1.73. **Unionville:** V. M.

S., 1.84. **Wakeman:** W. S., 5.75. **Wayne:** M. S., 1.10. **Wellington:** C. E., for Nurse in Porto Rico, 2. **Youngstown:** Plymouth, Y. L., 1.15. **Zanesville:** S. S., for Nurse in Porto Rico, 2. Total, \$188.00.

INDIANA—\$93.80.

Angola: Fremont Ch., 1.25. **Dunkirk:** First Ch., 4.20. **Fort Wayne:** Plymouth Ch., 38.50; J. S. H., for Talladega College, 10. **Gary:** Ch., 11.14. **Franklin:** Community Ch., 8.75. **Indianapolis:** Brightwood Ch., 1.12. **Indianapolis:** First Ch., 6.54. **Marion:** Temple Ch., 12.30.

MICHIGAN—\$154.60.

Alamo: Ch., 83c. **Benzonia:** Ch., 9.10. **Columbus:** Ch., 3. **Constantine:** First S. S., Lincoln Mem., 15. **Detroit:** Brewster S. S., for Tougaloo College, 5; Mrs. A. S. T., for Tougaloo College, 5. **Lake Linden:** S. S., Lincoln Mem., 6. **Lansing:** Pilgrim Ch., C. E. Soc., for support of Nurse at Humacao Hospital, P. R., 5. **Manistee:** S. S., Lincoln Mem., 6. **Merrill:** Merrill Missionary Society, 5 (1.66 of which for Athens, Ala., and 3.34 for West Tampa, Fla.). **Muskegon:** Highland Park S. S., 6. **Onckema:** Ch., 72. **Pine Grove:** First Ch., 4. **Pontiac:** Ch., 8. **Royal Oak:** Ch., 1.20. **St. Clair:** Miss M. M., for Talladega College, 50. **Woman's Home Missionary Union of Michigan.** Mrs. C. O. Davis, Treasurer. **Alpine and Walker:** Trinity S. S., 3. **Calumet:** W. M. S., 10. **Grand Rapids:** Smith Memorial, 3.25. **Reed City:** Sunshine Club, 1. **Dowagiac:** W. M. S., for Piedmont College, 5. **Reed City:** S. S., 2.50. Total, \$24.75.

WESTERN DISTRICT.

ILLINOIS—\$1,119.78.

Amboy: First Ch., 2.74. **Aurora:** First S. S., Lincoln Mem., 6.23; New England Ch., 26.25. **Bowen:** Ch., 12. **Brimfield:** Ch., 7.50. **Champaign:** First Ch., 50. **Chicago:** Leavitt St. S. S., Lincoln Mem., 2.76; Primary Dept., Lincoln Mem., 50c; New England Ch., by C. E. G., 10; Pilgrim S. S., Lincoln Mem., 30; Summerdale S. S., Lincoln Mem., 5.20; H. W. Thomas, Memorial Ch., 4.45; Trinity S. S., Lincoln Mem., 3; Warren Avenue, Ch., 12.73; West End Ch., bbl. goods for Pleasant Hill, Tenn.; Mrs. H. C. G., 3; J. R. M., for Tougaloo College, 5; F. H. T., for Elbowoods, No. Dak., 267. **Dundee:** First Ch., 27. **East St. Louis:** S. S., 1.18. **Elgin:** First Ch., 20; First Ch. S. S., for S. A. at Grand View, 25. **Fall Creek:** Ch., 23. **La Grange:** First Ch., 70. **Lee Center:** S. S., Lincoln Mem., 1.75. **Malta:** Ch., 4.25. **Marseilles:** S. S., Lincoln Mem., 2.30. **Moline:** First Ch., 20. **Mounds:** S. S., Lincoln Mem., 2.88. **Naperville:** Missionary Soc., box goods for Marion, Ala. **Oak Park:** A. H. S., for Tougaloo College, 15. **Paxton:** Mrs. J. B. S., for Marion, Ala., 5. **Payson:** S. S., 12.36. **Peoria:** First Ch., 55; Plymouth Ch., 5; Union Ch., 6.72. **Plainfield:** Ch., 21. **Princeton:** First Ch., 9.36. **Prophetstown:** S. S., Lincoln Mem., 5.04. **Roscoe:** Ch., 12.41. **Sterling:** Ch., 10; First S. S., Lincoln Mem., 5.40. **Warsaw:** Wythe Ch., 4. **Waverly:** Ch., 2.50. **Wayne:** S. S., Lincoln Mem., 2. **West Pullman:** First Ch., 9.22. **Wheaton:** Mrs. J. E. P., for Marion, Ala., 1. **Wilmette:** Ch., for Moorhead, Miss., 15; S. S., Lincoln Mem., 33; Washington Ave. Circle, First Ch., goods for Pleasant Hill, Tenn. **Winnetka:** Ch., 55.57.

Woman's Home Missionary Union of Illinois. Mrs. W. M. Fitch, Treasurer. **Anaconda:** S. S., 2.80. **Austin:** First S. S., 4.73. **Beardstown:** W. S., 1.50; S. S., 6. **Big Woods:** W. S., 1. **Bowen:** W. S., 1. **Carpentersville:** S. S., 2.60. **Chicago:** Firman, W. M. S., 4; S. S., 5; Irving Park, W. S., 1; Madison Ave., W. S., 2; North Shore, W. S., 5; Park Manor, W. S., 3; South Ch., Home Dept. S. S., 1.90; Summerdale, W. S., 1.50; University, W. S., 7; Waveland Ave., S. S., 15. **Decatur:** W. M. S., 4; S. S., 3.

Emington: W. S., 5. **Evanston:** First W. S., for American Highlanders, 10. **Geneseo:** W. S., 5; S. S., 10. **Jacksonville:** S. S., for Grand View, 5. **Laconi:** W. S., 7; S. S., 3. **La Harpe:** W. S., 1.38. **Lombard:** W. S., 2.25. **Loda:** W. S., 4. **Maywood:** W. S., 1.75. **Melvin:** S. S., 6. **Naperville:** W. S., 10. **Oak Park:** First, Y. W. S., 3.75; Third, S. S., 7.08. **Pecatonica:** W. S., 2. **Plainfield:** S. S., 2.60. **Polot:** W. S., 1. **Roberts:** S. S., 2. **Rockford:** Second, S. S., 11.14. **Rollo:** W. S., 10. **Waverly:** S. S., 2.50. Total, \$189.48.

IOWA—\$472.45.

Belle Plaine: S. S., 6.40. **Cedar Rapids:** Bethany S. S., 8.40. **Centerdale:** Missionary Soc., two sacks goods for Pleasant Hill, Tenn. **Clarion:** S. S., 4.59. **Clinton:** Ch., 6. **Davenport:** Berea S. S., 3.62. **Dunlap:** Mrs. B. W. B., four boxes goods for Pleasant Hill, Tenn. **Eldora:** C. McK. D., for Talladega College, 15; C. McK. D., for S. A. at Grand View Tenn., 25; C. M. D., for Tougaloo College, 10. **Farmington:** S. S., 2.30. **Galt:** S. S., 1.60. **Hanford:** S. S., 1. **Keokuk:** S. S., 3. **Lyons:** S. S., 3.64. **Manchester:** Ch., 7.50. **Monticello:** Ch., 1.25; C. E., 5; W. M. Soc., 20 Miss M. I. J., for Tougaloo College, 5. **Muscantine:** Mulford S. S., 2.38. **Orchard:** S. S., 3.90. **Otho:** Ch., 5. **Red Oak:** S. S., 3. **Shell Rock:** Ch., 5. **Sioux City:** First S. S., 13.48; Missionary Soc., bbl. goods for Pleasant Hill, Tenn. **Victor:** Ch., 2; S. S., 3. **Waterloo:** Plymouth S. S., 2; Union S. S., 3. **Whiting:** S. S., 8.50. **Winthrop:** Missionary Soc., bbl. and box goods for Pleasant Hill, Tenn.

Woman's Home Missionary Union of Iowa, through Congregational Conference. **Blencoe:** 1.65. **Britt:** First C. E., 5. **Charles City:** 22.50. **Cherokee:** 7.10. **Chester:** 2.40. **Clinton:** 1.80. **Cresco:** 1.50. **Creston:** First, 4.15. **Decorah:** 2.50. **Eagle Grove:** 10. **Eldora:** 15. **Elkader:** 2.40. **Fayette:** 1.65. **Grinnell:** 24. **Hampton:** 9. **Independence:** C. E. Soc., 1.60; Personal, 3.30. **Iowa Falls:** 15.25. **Lyons:** 35.50. **McGregor:** 2.33. **Manchester:** 2.50. **Marshalltown:** 10.05. **Miles:** 3. **Montour:** 6.55. **Mount Pleasant:** 2.15. **Newburg:** 5. **Newell:** 2.05. **Shell Rock:** S. S., 3. **Sioux City:** First, 33.45. **Stuart:** W. S., 20; S. S., 2.06. **Traer:** W. S., 13.03; S. S., 6.97. **Victor:** 4.15. **Washita:** 3. **Wittenberg:** 5.80. Total, \$291.39.

WISCONSIN—\$391.45.

Brodhend: First Ch., 9.47. **Bruce:** Ch., 2.93. **Coloma:** Ch., 2.05. **Darlington:** Ch., 3.29. **Genoa Junction:** Ch., 2.14. **Hartland:** Ch., (Special), 10; S. S., Lincoln Mem., 1.50. **Lynxville:** S. S., 68c. **Madison:** First S. S., 30. **Menasha:** Ch., 12. **Mineral Point:** Ch., 2.85. **Mukwonago:** Ch., 5. **Oconomowoc:** Ch., (Special), 5.31. **Randolph:** S. S., 1.50. **Rhinclander:** Ch., 20.85. **Rio:** Ch., (Special), 1.10. **Ripon:** Ch., 4.10. **Roberts:** S. S., 2. **Rosendale:** Ch., 2.81. **Sun Prairie:** Ch., 7.73. **Union Grove:** Ch., 5. **Walworth:** Ch., 4.09. **Williams Bay:** Ch., 1; Cross & Crescent Circle, three boxes goods for Pleasant Hill, Tenn.

Woman's Home Missionary Union of Wisconsin. Miss Mary L. McCutchan, Treasurer. **Appleton:** W. M. S., 5; Y. L., 1.50; S. S., 5. **Ashland:** W. M. S., 2. **Baraboo:** Mission Club, 2.25. **Beloit:** First W. M. S., 46.50. **Berlin:** 2.80. **Bloomer:** 1.60. **Darlington:** 3. **Edgerton:** 4. **Elroy:** 2.50. **Fond du Lac:** Round World Club, 20. **Fort Atkinson:** W. M. S., 8. **Friendship:** 1. **Green Lake:** 1.75. **Janesville:** W. M. S., 13.50; Jr. C. E., 10; Loani Band, 12. **Kenosha:** W. M. S., 3. **Ladysmith:** Bethany Sisters, 1. **Lancaster:** 2.50. **Madison:** Pilgrim, 2.50. **Menomonie:** 6.40. **Milton:** S. S., 5. **Milwaukee:** Grand Ave., W. M. S., 12; Mission Circle, 3; Hanover, 2.50; Plymouth, 10. **New Richmond:** 1. **Oshkosh:** First, 13. **River Falls:** 2. **Shopiere:** 2. **Sparta:** 10. **Springvale:** 1. **Waupun:** 3.

Wauwatosa: 16. **Whitewater:** W. M. S., 15.75. Total, \$254.05.

MINNESOTA—\$329.54.

Ada: Ch., 11.25. **Benson:** Ch., 8.85. **Brainard:** Peoples Ch., 70c. **Cannon Falls:** First Ch., 1. **Duluth:** Pilgrim, Ch., 6. **Fairmont:** R. W. L., for Elbowoods, No. Dak., 25; W. M. Soc., box goods for Pleasant Hill, Tenn. **Hawley:** Ch., 50c. **Lake City:** First Ch., 54c. **Lakeland:** Ch., Lincoln Mem., 2.25. **Little Falls:** First Ch., 44c. **Madison:** Ch., 7. **Marietta:** Ch., 2.75. **Medford:** Ch., 75c. **Minneapolis:** Fifth Ave. Ch., 3.75; Fremont Ave., Ch., 2.50; Linden Hills, Ch., 2.85; Lyndale Ch., 2.50; Lyndale Ch., for Lincoln School, 15; Minnehaha Ch., 25c; Oak Park Ch., 25c; Pilgrim Ch., 2.72; Plymouth Ch., 41.48; 38th Street Ch., 4; Swedish Temple, 75c; Mrs. D. C. C., for Marion, Ala., 5. **New Urm:** Ch., Lincoln Mem., 20.83. **Northfield:** Ch., 20; S. S., 15; W. H. M. S., for Pleasant Hill, Tenn., 1.75. **Pelican Rapids:** Ch., 2.50. **St. Paul:** Olivet Ch., 5; Pacific, S. S., 10; Pacific Ch., W. M. Soc., bbl. goods for Pleasant Hill, Tenn. **Sherburn:** Ch., 40c. **Spring Valley:** Ch., 2. **Wadena:** Ch., Lincoln Mem., 14. **Winthrop:** S. S., 2; "Friends," for Straight College, 50.

Woman's Home Missionary Union of Minnesota. Mrs. A. E. Fancher, Treasurer. **Argyle:** 25c. **Glyndon:** 25c. **Lake City:** First, 1.15. **Mankato:** First, 25c. **Mantorville:** 85c. **Minneapolis:** Fifth Ave., 3.06; Lyndale, 1.70; Linden Hills, W. S., 2; Lynnhurst, 62c; Park Ave., 2.30; Pilgrim, 1.36; Plymouth, 22.86. **Monticello:** 51c. **Owatonna:** S. S., 82c. Total, \$37.98.

MISSOURI—\$99.34.

Cole Camp: Ch., 10. **Kidder:** Ch., 4. **Lebanon:** First Ch., 8.75. **St. Joseph:** First Ch., 3.34; Plymouth, Ch., 5. **St. Louis:** Olive Branch, Ch., 14.25. **Sedalia:** First Ch., 4. **Webster Groves:** First Ch., 50.

KANSAS—\$248.79.

Great Bend: First Ch., 32.34; S. S., 4.66. **Lawrence:** Mrs. M. E. B., for Marion, Ala., 5. **Newton:** First Ch., 30, (15 of which for Straight College and 15 for Piedmont college.) **Overbrook:** L. M. S., two bbls. goods for Marion, Ala. **Pittsburg:** S. S., Lincoln Mem., 2.31. **Severy:** Ch., 5.97; Western Park Ch., 2. **Topeka:** Central Ch., 16.38. **Valley Falls:** S. S., 7.94. **Wichita:** E. L. D., for Talladega College, 5.

Woman's Home Missionary Union of Kansas. Miss Emma Wallace, Treasurer. **Centralia:** W. S., 10; S. S., 10. **Chapman:** S. S., 1.31. **Dover:** S. S., 5.50. **Emporia:** First S. S., 10. **Lawrence:** Plymouth, W. S., 10.41. **Manhattan:** W. S., 13.75. **Maple Hill:** Ch., 1. **Muscotah:** W. S., 3.50. **Mt. Hope:** S. S., 2. **Topeka:** Central, W. S., 21.50. **Tonganoxie:** S. S., 4. **Wichita:** College Hill, W. S., 5.75; Fellowship, W. S., 11; Fairmount, W. S., 20; Plymouth, S. S., 2.47. **Wakarusa Valley:** 3; Mrs. A. S., 1. Total, \$137.19.

NORTH DAKOTA—\$207.77.

Armenia: S. S., for Elbowoods, 9.37. **Blue Grass:** St. Marcus Ch., for Elbowoods, 19.40. **Bismarck:** G. F. W., for Elbowoods, 5. **Carrington:** S. S., for Elbowoods, 6.02. **Coopertown:** First S. S., 2.90; S. S. and for Elbowoods, 10. **Elbowoods:** Girls of Boarding School and Teacher, 19.50; J. H., 1; Mrs. D. J. R., 70. **Harvey:** First S. S., 6; and for Elbowoods, 12. **Hettinger:** Ch., 8.36. **Hurdsfield:** S. S., 1.70. **Max:** First Ch., 1; First, S. S., 1.26. **New Rockford:** Missionary Soc., for Elbowoods, 25. **Plaza:** S. S., 1.76. **Reeder:** S. S., for Elbowoods, 2.50. **Williston:** S. S., for Elbowoods, 5.

SOUTH DAKOTA—\$86.87.

Aberdeen: Ch., 2.39. **Centerville:** S. S., Lincoln Mem., 4. **Fort Pierre:** Ch., 22.24. **Houghton:** Ch., 1.80. **Ipswich:** Rev. E. B.

T. F., for Elbowoods, No. Dak., 5. **Meekling:** S. S., Lincoln Mem., 7.10. **Newell:** Ch., 1.34. **Seotland:** German Parish, for Elbowoods, N. Dak., 43.

NEBRASKA—\$147.80.

Beatrice: Ch., 3.84. **Center:** Ch., 9. **Crete:** First Ch., 52. **Creighton:** Ladies' Aid Soc., bbl. goods for Pleasant Hill, Tenn. **David City:** S. S., 5.10. **Farman:** Ch., 3. **Franklin:** Ch., 15.75; C. E. Soc., for support of Nurse at Humacao Hospital, Porto Rico, 2.85. **Lincoln:** Plymouth Ch., 32.21; S. S., 6.79. **Paisley:** S. S., 1.68. **Purdum:** Ch., 5.58. **Yutan:** Miss R. D. P., for Elbowoods, No. Dak., 10.

COLORADO—\$54.25.

Buena Vista: First Ch., 5.50. **Colorado Springs:** First S. S., Lincoln Mem., 3.08; Second S. S., Lincoln Mem., 1.51. **Denver:** Ohio Ave. Ch., 18; Third, S. S., Lincoln Mem., 4. **Gordon Valley:** S. S., Lincoln Mem., 1.16. **Grand Junction:** First Ch., 12. **Pueblo:** Minnequa S. S., Lincoln Mem., 5. **Pilgrim S. S.,** Lincoln Mem., 4. **MONTANA—\$75.29.**

Anita: Ch., 34c. **Antelope:** S. S., 4. **Big Horn:** Ch., 24c. **Big Timber:** S. S., for Indian Missions, 2. **Billings:** First Ch., 16; Community Ch., 74c; Community S. S., 49c. **Coalwood:** Ch., 1.30. **Custer:** Ch., 40c. **Glasgow:** Ch., 5. **Great Falls:** Ch., 16. **Hardin:** Ch., for Indian Missions, 6. **Hedges:** Ch., 1.36. **Laurel:** First Ch., for Indian Missions, 12. **Livingston:** S. S., 10.32. **Melstone:** Ch., 3.20. **Pompe's Pillar:** Ch., 24c. **Sidney:** Ch., 3.14. **Ringling:** S. S., for Indian Missions, 2. **Waco:** Ch., 8c. **Westmore:** Ch., 99c; S. S., 80c. **Wilboux:** S. S., 2.55.

PACIFIC DISTRICT.

CALIFORNIA (Northern)—\$404.54.

Berkeley: First S. S., 9.75. **Ceres:** Ch. & S. S., 4.91. **Eureka:** Ch., 6.48. **Ferndale:** S. S., 2.01. **Loomis:** Ch., 7.02. **Mill Valley:** Ch. & S. S., 2.12. **Oakland:** First Ch., 21.25; Fourth, (Calvary) Ch., 1.41. **Pacific Grove:** Ch., 14.85; Mayflower S. S., 28. **Paradise:** Ch., 68c. **Petaluma:** S. S., 7.12. **Pittsburg:** Ch., 68c. **Porterville:** Ch., 31.59. **Sacramento:** Ch., 2.66. **San Francisco:** Bethany Ch., 5.40; Ocean View, Ch., 1.62. **Richmond:** S. S., 2.74; L. S. S., for Oriental Missions, 30. **San Jose:** Ch., 50; S. S., 4.19. **San Juan:** Ch., 1.08. **Santa Rose:** First Ch., 5.13. **Saratoga:** Ch., 16.20. **Sunnyvale:** Ch., 5.13. **Sunol Glen:** Ch., 9.16. **Salida:** Ch., 2.32. **Tipton:** S. S., 1.09.

Woman's Home Missionary Union of Northern California, Mrs. O. W. Lucas, Treasurer, **Ceres:** 3.03. **Cloverdale:** 7.70. **Eureka:** 1.65. **Ferndale:** 1.10. **Grass Valley:** 2.02. **Loomis:** 72c. **Oakland:** First, 61.32; Plymouth, 19.36. **Palo Alto:** 2.75. **Paradise:** 13c. **Pittsburg:** 19c. **Redwood City:** 99c. **Rio Vista:** 2.55. **San Francisco:** Chinese, 2. **Saratoga:** 8.96. **Sonoma:** 2.20. **Stockton:** 12.40. **Woodside:** 88c. Total, \$129.95.

CALIFORNIA—(Southern) \$1,203.49.

(Donations \$1,003.49, Legacy \$200.00)

Chula Vista: Ch., 2.60. **Claremont:** Ch., 37.76. **Hawthorne:** Ch., 1.15. **Long Beach:** Ch., 10.20. **Los Angeles:** Berean, Ch., 2.82; Bethany Ch., 1.54; First Ch., 65.04; Garvanza Ch., 2.40; Olivet Ch., 2.40; Park Ch., 4.02; Pilgrim Ch., 10; West End Ch., 67c. **Manhattan:** Ch., 66c. **Monrovia:** Ch., 3.62. **National City:** Ch., 2.01. **Ontario:** Ch., 7.20. **Pasadena:** First Ch., 37.50. **Pomona:** Ch., 47.13. **Redlands:** Ch., 33. **Redondo Beach:** Ch., 1.80. **Riverside:** Ch., 90. **San Bernardino:** First Ch., 2.24. **San Diego:** First Ch., 46.61; Park Villas, Ch., 2.04. **Santa Ana:** Ch., 15. **Santa Barbara:** Ch., 7.05. **Whittier:** Ch., 25.

Woman's Home Missionary Union of Southern California, Mrs. C. E. Norton,

Treasurer. Armada: 1. **Avalon:** 2. **Chula Vista:** 8. **Claremont:** Cradle Roll, 1; S. S., 9.71; Y. W. C. A., of Pomona College, 25. **Corona:** 30. **Eagle Rock:** 1.20. **Esccondido:** 4.40. **Etiwanda:** 10.28. **Hawthorne:** 3.60. **Highland:** Cradle Roll, for Santee, 1.50; S. S., 6.38; W. S., 7. **Lemon Grove:** 4. **Long Beach:** 14.30. **Los Angeles:** First, 15.04; Y. W. Guild for Albuquerque, 5; Cradle Roll, for Santee, 1. **Bethany:** 2; Berean, 1; Bethlehem, 1.50; Colegrove, 1; Garvanza, W. S., 4; S. S., 6.01; Messiah, 3.60; Park, 2.20; Pilgrim, 2; Pico Heights, 10; Plymouth, 7; Mayflower, 1; Vernon, 8; West End, 80c. **Maricopa:** 2. **Monrovia:** 1.20. **National City:** 5. **Oneonta:** S. S., 3.05. **Ontario:** W. S., 21.80; S. S., 14.34. **Pasadena:** First, 64.08; Bible Sch., 45.92 (30 of which for Scholarship at Rio Grande Industrial School); Pilgrim, (North), 8; Lake Ave., Jr. Bible School, 15; W. S., 8; Neighborhood, (West), 35. **Pomona:** 26. **Redlands:** 10. **Redondo Beach:** 2. **Riverside:** 23. **San Bernardino:** 3.40. **San Diego:** First, 12.30; La Jolla, 6. **San Jacinto:** 7.40. **Saticoy:** 5. **Sierra Madre:** 3.20. **Venise:** 1. **Whittier:** S. S., 9.82; W. S., 8. **Yucaipa:** 1. Total, \$542.03.

Legacy.

Pomona: Sarah T. Abbott, for Grand View, Tenn., 200.

WASHINGTON—\$118.22.

Seattle: First German Ch., 3; Plymouth Ch., 40. **Washougal:** Ch., 19.40.

Woman's Home Missionary Union of Washington, Mrs. J. W. Matthews, Treas., **American Lake:** 3. **Deer Park:** 1.60. **N. Yakima:** 10. **Orchard Prairie:** 10. **Seattle:** West, 5. **Seattle Woman's League,** for Plumbing at Grand View, Tenn., 10.50. **Sylvan:** 5. **Tacoma:** East, 6; Pilgrim, 3.47. **Winslow:** 1.25. Total, \$55.82.

OREGON—\$37.92.

Clackamas: Ch., 1.40. **Gaston:** Ch., 10. **Smyrna:** Ch., 1.95. **St. Helens:** Ch., 5.15. **Jennings Lodge:** Ch., 2.12. **Portland:** Danish Norwegian Ch., 3.05; Waverly Heights Ch., 14.25.

ARIZONA—\$50.00.

Prescott: Ch., for Oriental Missions, 50.

UTAH—\$2.00.

Provo: Ch., 2.

THE SOUTH, &c.

VIRGINIA—\$5.50.

Cappahosie: Students and Teachers, for Gloucester School, 2.50. **Pinetta:** Mrs. J. F., for Gloucester School, 1. **Starmont:** Miss C. J. B., 1; Miss L. M. C., 1, for Cappahosie, Va.

WEST VIRGINIA—\$7.76.

Ceredo: Ch., 3.85.

Through W. H. M. U. of Ohio, Mrs. F. E. Walters, Treasurer, **Ceredo:** M. S., 1.61. **Huntington:** M. S., 2.30. Total, 3.91.

NORTH CAROLINA—\$33.08.

Asheboro: Rev. H. D. S., 5. **Bricks:** S. S., 3.97. **Charlotte:** Emmanuel, Ch., 4.11. **Elm City:** B. H., for Cottage Jos. K. Brick School, 1. **Moncure:** Jones Chapel, 4. **Raleigh:** First Ch., 15.

SOUTH CAROLINA—\$30.50.

Charleston: Plymouth Ch., and S. S. and Cong'l Brotherhood, Lincoln Mem., 30; Mrs. M. J., for Gloucester School, 50c.

TENNESSEE—\$24.00.

Chattanooga: First Ch., 19. **Memphis:** Second Ch., 5.

GEORGIA—\$164.88.

Atlanta: Rush Memorial Ch., 5. **Augusta:** First Ch., Lincoln Mem., 6. **Demorest:** Rev. G. S. B., for Pleasant Hill, Tenn., 75. **Savannah:** First Ch., 13.88. **Thomasville:**

H. M. H., for Allen Normal School, 50;
Mrs. R. L. I., for Fessenden Academy, 15.
ALABAMA—\$33.65.

Athens: Trinity School, Lincoln Mem., 19.80. **Camp Hill:** C. E. H., for Talladega College, 5. **Ironaton:** S. S., 1.50. **Talladega:** First Ch., 2.35; Dr. E. H. J., for Talladega College, 5.

MISSISSIPPI—\$223.70.

Caledonia: Rev. S. A. G., 2.50. **Clarksdale:** "Friends," for Tougaloo College, 100. **Jackson:** First Ch., 11.85. **Tougaloo:** Tougaloo College, Lincoln Memorial, 66.57; Students of Tougaloo College, 10c "A Friend," for Tougaloo College, 25. "Friends" for Tougaloo College, 17.68.

LOUISIANA—\$61.50.

Belle Place: Ch., 1.40. **Kaplan:** Turner Memorial Mission S. S., 1. **New Iberia:** St. Paul Ch., 1.60. **New Orleans:** First Ch.,

20; Beecher Memorial Ch., 10; Straight College, Ladies' Missionary Association, 5; "A Friend," for Kindergarten, Athens, Ga., 22.50.

TEXAS—\$6.00.

Fort Worth: First S. S., 5. **Houston:** Mrs. C. D. W., for Tillotson College, 1.

SUMMARY OF RECEIPTS FOR APRIL, 1918.

Donations	\$18,354.75
Legacies	4,010.92
Total	\$22,365.67

SUMMARY OF RECEIPTS SEVEN MONTHS

From Oct. 1, 1917, to April 30, 1918.

Donations	\$143,510.21
Legacies	30,915.20
Total	\$174,425.41

Congregational Education Society

S. F. Wilkins, Assistant Treasurer - 14 Beacon Street, Boston, Mass.

Receipts, March, 1918

ARIZONA—\$6.00.

Prescott: 1st, \$6.

CALIFORNIA (Northern)—\$10.00.

Saratoga: Friend, 10.

CALIFORNIA (Southern)—\$23.75.

Avalon: 13c. **Corona:** 2.94. **Escondido:** Y. P. S., 10c. **Hawthorne:** 1.20. **Long Beach:** 1.30. **Los Angeles:** 1st, 1.50; Hollywood, Ch. & S. S., 20c. **Ontario:** 2. **Pasadena:** 1st, 1.35; Pilgrim, 47c. **Redlands:** Friend, 2. **Rosedale:** 10c. **San Bernardino:** 1st, 14c. **San Diego:** 1st, 20c; Friend, 10. **San Jacinto:** 7c.

COLORADO—\$56.75.

Longmont: 54. **Paradox:** 50c. **Platteville:** Highlandlake, 2.25.
CONNECTICUT—\$141.17.

Legacy, \$858.88.

Bridgeport: King's Highway Chapel, 4.29. **Bristol:** Friend, 5. **Cheshire:** 9.68. **Ellington:** 14.35. **Enfield:** 1st, 1.85. **Mid-dletown:** Friend, 5. **New Britain:** Friend, 1; Friend, 10. **New Haven:** Westville, S. S., 4.80. **Putnam:** 2nd, 9.69. **Wallingford:** 1st, 30. **Washington:** 1st, 20. **Winchester:** 5.51.

Woman's Home Missionary Union: Terryville: 10. **Washington:** 10.

Legacy: New London, Est. Mrs. J. N. Harris, 858.88.

FLORIDA—\$12.50.

St. Petersburg: 12. **Stella:** 50c.

GEORGIA—\$8.26.

Atlanta: Central, 3.26. **Savannah:** Friend, 5.

IDAHO—\$12.00.

Weiser: 12.

ILLINOIS—\$259.72.

Chicago: Mayfair, 4; Summerdale, S. S., 5.20; University Ch., 10; Windsor Park, 26; Friend, 5; Friend, 10; Friend, 10; Friend, 10. **East Moline:** Ply., 1.20. **Evans-ton:** Friend, 5. **Hubbard Woods:** Friend, 5. **Malta:** S. S., 1.60. **Marseilles:** 1st, Ch., 4; S. S., 4.02. **No. Aurora:** 1.50. **Paxton:** 3.60. **Strawn:** 2.80. **Tonica:** S. S., 1.80.

Woman's Home Missionary Union. **Canon:** W. S., 1. **Chicago:** Gd. Ave. W. S., 2; Pilgrim, 25; South, 6; Wellington Ave. W. S., 2.50. **Evans-ton:** 1st W. S., 75. **Forest:** S. S., 5. **Geneseo:** W. S., 1. **Kewanee:** W.

S., 50c. **Lyndon:** W. S., 1. **Moline:** Ply. W. S., 1. **Mound City:** W. S., 1. **Oak Park:** 1st, 10; Harvard S. S., 1. **Sterling:** W. S., 1. **Sycamore:** W. S., 1. **Winnetka:** W. S., 15.

INDIANA—\$10.00.

East Chicago: S. S., 5. **Fort Wayne:** Friend, 5.

IOWA—\$44.55.

Atlantic: 3.45. **Burlington:** Friend, 1. **Grinnell:** 7. **New Hampton:** M. S., 5. **Peterson:** 1.20. **Red Oak:** Friend, 5; **Sioux City:** Friend, 10.

Woman's Home Missionary Union. **Cres-ton:** Pilgrim, 1.70. **Grinnell:** 8.55. **Lewis:** 1.65.

KANSAS—\$12.15.

Atchison: 1st, 3. **Carbondale:** S. S., 4.15. **Newton:** 1st, 2.50. **Overbrook:** 2.50.

LOUISIANA—\$2.50.

Roseland: 2.50.

MAINE—\$38.44.

Brewer: Friend, 5. **Eden:** Bar Harbor, 6.25. **Leviston:** Pine St., 7. **Machias:** Centre St., 5.13. **Waterville:** 1st, 15.06.

MASSACHUSETTS—\$2,132.93.

Abington: 1st S. S., 1.40. **Adams:** Friend, 5. **Ashland:** 1st S. S., 1.25. **Ayer:** 1st, 5. **Beverly:** Dane St., 20. **Boston:** Old South, 1569.50; Rox., Highland S. S., 14.13. **Dedham:** 1st, 12. **Falmouth:** 1st, 2.55. **Fitchburg:** Rollstone Y. P. S., 25; Ch., 18.81. **Haverhill:** Bradford, 1st, 6.75. **Holliston:** 1st S. S., 1.04. **Holyoke:** Friend, 10. **Lowell:** Elliot, 5.27. **Malden:** 1st, 25. **Natick:** 1st, 5; S. S., 7.06. **New Salem:** 2.75; North, 50c. **Quincy:** Bethany S. S., 12.03. **Springfield:** Friend, 3. **Taunton:** Winslow, 10. **Upton:** 1st, 2.20. **Westfield:** 2nd, 9.48. **Wiliamsburg:** Haydenville, 3.21.

Mass. & R. I. W. H. M. A., 355.

MICHIGAN—\$101.28.

East Lansing: 1.10. **Hudson:** Friend, 100. **Royal Oak:** 18c.

MINNESOTA—\$42.54.

Argyle: 12c. **Fairmount:** 1.83. **Glyndon:** 24c. **Lake City:** 1st, 89c. **Mankato:** 1st, 21c. **Minneapolis:** 5th Ave., 2.40; Linden Hills, 2.02; Lynnhurst, 48c; Park Ave., 1.80; Pilgrim, 1.07; Plymouth, 16.57. **Monticello:** 40c. **Moorhead:** 10c.

Woman's Home Missionary Union. **Crookston:** 3.08. **Duluth:** Pilgrim, 1.32.

Fergus Falls: W. Aux., 30c. **Hancock:** 85c. **Happyland:** 25c. **Mantorville:** 25c. **Minneapolis:** Lyndale, 1.10; Oak Park, 25c; Park Ave., 2.53; Robbinsdale, 1.43. **St. Clair:** 25c. **St. Paul:** Pacific C. E., 55c. **Sank Rapids:** 25c. **Sherburne:** 50c. **Waseca:** 1.50.

NEBRASKA—\$14.07.

Linwood: 1.81. **McCook:** S. S., 7.16. **Omaha:** Plymouth, 3.50. **Waverly:** S. S., 1.60.

NEW HAMPSHIRE—\$41.53.

Bennington: S. S., 3.02. **Hampstead:** 7. **Hanover Center:** 1.04. **Hill:** 5.08. **Keene:** Court St. S. S., 3.36. **Lyme:** 13. **Portsmouth:** Friend, 5. **Walpole:** 1st, 3.52. **Washington:** 50c.

NEW YORK—\$258.83.

Legacy \$40.00.

Irondequoit: United, 2. **New York:** Bethany, 10; Brooklyn Clinton Ave., 200; Parkville, 1.35. **Port Leyden:** 48c. **Rushville:** S. S., 10. **Sherburne:** 30. **Walton:** S. S., 5.

Legacy: Schenectady, James B. Taylor by Mrs. J. F. Taylor, 40.

NORTH DAKOTA—\$12.00.

Woman's Home Missionary Union: **Barrie:** 1. **Forman:** 1. **Valley City:** Getchel, 10.

OHIO—\$34.02.

Litchfield: 6.67. **Mansfield:** 1st, 25.95. **Oberlin:** 2nd, 1.40.

OREGON—\$3.20.

Corvallis: 1st, 2. **Portland:** Highland, 1.20.

PENNSYLVANIA—\$10.00.

LeRaysville: 4. **Minersville:** Ch., 4; S. S., 2.

SOUTH DAKOTA—\$30.50.

Aberdeen: 1.97. **Armour:** M. S., 5.08. **Belle Fourche:** 4. **Beresford:** Gothland, 1.40. **Dupree:** 2.45. **Erwin:** S. S., 1.69. **Estelline:** 4. **Faulkton:** 21c. **Houghton:** 1.40. **Lebanon:** 1.12. **McLaughlin:** 1.05. **Rockham:** Wheaton, 2. **Scenic:** 25c. **Spearfish:** 2.05. **Watertown:** S. S., 1.83.

UTAH—\$1.05.

Vernal: Kingsbury S. S., 1.05.

VERMONT—\$42.07.

Brattleboro: Swedish, 65c. **Colchester:** S. E., 1.01. **Morrisville:** 1st, 2.40. **Orwell:** 22.89. **Rochester:** 1st, 9.86. **Rockingham:** Cambridgeport, 17c. **Sharon:** S. S., 3. **West Fairlee:** Center, 2.09. **WASHINGTON—\$36.03.**

Anacortes: 53c. **Pullman:** 50c. **Seattle:** Plymouth, 25. **Walla Walla:** Ch., 5; S. S., 5.

Coburg, Ontario: Legacy: \$427.50, Est. Rev. Richard Owen.

Total

Contributions \$3,397.84
Legacies 1,326.38

Grand total \$4,724.22

Receipts, April, 1918

CALIFORNIA (Northern)—\$58.60.

Ceres: 1st, Ch. & S. S., 1.20. **Cloverdale:** 1.01. **Eureka:** 2.69. **Ferndale:** S. S., 2.77. **Grass Valley:** 91c. **Loomis:** 2.24. **Mill Valley:** Ch. & S. S., 51c. **Oakland:** Calvary, 35c. **Pacific Grove:** Mayflower, S. S., 5; Ch., 3.57. **Paradise:** Ch. & S. S., 32c. **Petaluma:** 3.98. **Pittsburg:** 39c. **Porterville:** 15c. **Redwood City:** 76c. **Rio Vista:** 34c. **Sacramento:** 65c. **Salida:** 56c. **San Francisco:** Bethany, 1.30; Ocean View, 39c. **San Juan:** 26c. **Santa Rosa:** 1st, 1.24. **Saratoga:** 3.96. **Sunnyvale:** 1.23. **Sunol Glen:** 40c. **Woodside:** 1.04.

Woman's Home Missionary Union: **Ceres:** 55c. **Cloverdale:** 1.40. **Ferndale:** 20c. **Eureka:** 30c. **Grass Valley:** 14c. **Loomis:** 13c. **Oakland:** 1st, 10.81; Plymouth, 3.52. **Palo Alto:** 50c. **Paradise:** 5c. **Pittsburg:** 5c. **Redwood:** 18c. **Rio Vista:** 47c. **Saratoga:** 72c. **Sonoma:** 40c. **Stockton:** 1.80. **Woodside:** 16c.

CALIFORNIA (Southern)—\$18.85.

Chula Vista: 22c. **Claremont:** 3.15. **Hawthorne:** 10c. **Long Beach:** 85c. **Los Angeles:** Bethany, 13c; First, 1.46; Garvanza, 20c; Olivet, 20c; Park, 34c; West End, 6c. **Manhattan:** 6c. **Monrovia:** 30c. **National City:** 16c. **Ontario:** 60c. **Pasadena:** 1st, 1.75; Lake Ave., 1.50; Pilgrim, 28c. **Pomona:** 2.25. **Redlands:** 2.75. **Redondo Beach:** 15c. **San Bernardino:** 1st, 19c. **San Diego:** 1st, 1.40; Park Villas, 17c. **Santa Barbara:** 1st, 58c.

COLORADO—\$27.00.

Denver: Ohio Ave., 27.

CONNECTICUT—\$582.38.

Abington: S. S., 3.37. **Ansonia:** German, S. S., 2. **Bridgeport:** United, 105. **Canterbury:** 1st, 5. **Greenwich:** 2nd, S. S., 19.19. **Guilford:** 1st, S. S., 8. **Hartford:** Asylum Hill, 50; 1st Ch., 118.28. **Kent:** S. S., 3. **Lyme:** 1st, 4.17. **Milford:** 1st, 16.50. **New Haven:** Ch. of Redeemer, 18.95. **North Woodstock:** S. S., 1.44. **Norwich:** 2nd Ch., 2.90; S. S., 6.18; Taftville, 2.25. **Plantsville:** 5.19. **Simsbury:** 1st, 8.98. **South Canaan:** 10c. **South Manchester:** 13.50. **Stamford:** 1st, 11.02. **Trumbull:** S. S., 4.28.

Vernon: 1.17. **Waterbury:** Bunker Hill, S. S., 5.89. **Westport:** Saugatuck S. S., 2.04.

Woman's Home Missionary Union: **Cheshire:** 10. **New Haven:** 1st, 100; West Haven, 32. **Unionville:** 6.98. **Winsted:** 2nd, 5.

DISTRICT OF COLUMBIA—\$43.71.

Washington: 1st, 38.50; Ingram Mem'l, 5.21.

FLORIDA—\$23.84.

Daytona: S. S., 11.48. **Ormond:** Union, 10. **Pomona:** S. S., 2.36.

GEORGIA—\$6.20.

Savannah: 1st, 3.70. **The Rock:** Bethany, 2.50.

ILLINOIS—\$386.65.

Brimfield: 3.50. **Canton:** 1st S. S., 2.58. **Chicago:** 4th Cortland St. S. S., 1.20; Maplewood S. S., 4; Ravenswood, 3.47; University Ch., 5; S. S., 3.48; Friend, 5; Friend, 10. **Dakal:** 1st S. S., 3. **Earlville:** Friends, 1.50. **East St. Louis:** S. S., 1.50. **Loda:** 13. **Marshall:** S. S., 1.80. **Mound City:** S. S., 5. **Paxton:** 1.50. **Payson:** S. S., 12.36. **Peoria:** 1st, 18.50; Union, 4.20. **Polo:** Ind. Pres., 10. **Prophetstown:** 1st S. S., 2.40. **Roscoe:** Friend, 2. **Sterling:** S. S., 5.40. **Wythe:** 2.

Woman's Home Missionary Union: **Big Woods:** W. S., 35c. **Bowen:** W. S., 50c. **Canton:** W. S., 50c. **Chicago:** Irving Park, W. S., 1; Madison Ave., W. S., 1; Millard Ave., W. S., 20; North Shore, W. S., 2; Ch., 30; Park Manor, W. S., 1; Pilgrim, W. S., 2; Ravenswood, S. S., 4; Rogers Park, W. S., 15; South, W. S., 16.50; Home Dept., 1.26; Ch., 10; University, W. S., 3; Warren Ave., Ch., 15.20; W. S., 40.20; Wellington Ave., W. S., 75c. **Decatur:** W. S., 2; S. S., 1. **Dover:** S. S., 4. **East Moline:** Fly, W. S., 50c. **Evanston:** 1st, W. S., 19. **Harvey:** W. S., 3.50. **Jacksonville:** S. S., 5. **Loda:** 2. **Lyndon:** W. S., 50c. **Maywood:** W. S., 2.50. **Naperville:** W. S., 5. **Oak Park:** 1st W. S., 23; Y. W. S., 5; Harvard, S. S., 50c; 2nd, W. S., 5. **Pecatonica:** W. S., 1. **Polo:** 1. **Roberts:** S. S., 2. **Rollo:** W. S., 10.50. **Sycamore:** W. S., 50c. **Waverly:** S. S., 2.50. **Winnetka:** W. S., 4.

INDIANA—\$34.11.

Angola: Fremont, 63c. Dunkirk: 1st, 2.10. Fort Wayne: Plymouth, 19.25. Franklin: Community, 4.37. Gary: 5.57. Indianapolis: Brightwood, 32c; First, 1.87.

IOWA—\$212.50.

Blencoe: S. S., 3. Clinton: 2.75. Davenport: Edwards, S. S., 2. Denmark: S. S., 5. Des Moines: Waveland Pk. S. S., 2.58; Friend, 10. Gilbert: S. S., 4.69. Grinnell: S. S., 12.37. Keokuk: S. S., 3. Manchester: 3.75. Marshalltown: S. S., 1.66. Monticello: W. M. S., 5; Ch., 5. Onawa: S. S., 5.51. Otho: 5. Pringhar: S. S., 4.22. Strawberry Point: S. S., 5.56. Victor: 1.

Woman's Home Missionary Union, Blencoe: 85c. Charles City: 11.25. Cherokee: 3.55. Chester: 1.25. Clinton: 90c. Cresco: 75c. Creston: 1st, 2.08. Decorah: 1.25. Eagle Grove: 5. Eldora: 10. Elkader: 1.20. Fayette: 80c. Grinnell: 12.10. Hampton: 4.50. Independence: Personal, 1.65; C. E., 80c. Iowa Falls: 7.60. Manchester: 1.25. Marshalltown: 5.05. Miles: 5.50. Montour: 3.30. Mount Pleasant: 1.10. Newell: 1.05. Sioux City: 1st, 16.65. Strawberry Point: 2. Traer: 10. Victor: 2.08. Vining: 2. Washta: 2. Wittemberg: 2.90. **KANSAS**—\$61.22.

Arkansas City: Pilgrim S. S., 4. Douglass: S. S., 3.50. Herndon: 3. Sabetha: 1st, S. S., 10.60. Severy: 3.48. Valley Falls: S. S., 7. Western Park: 1.

Woman's Home Missionary Union, Centralia: W. S., 5. Lawrence: Plymouth, W. S., 6.25. Manhattan: W. S., 4. Maple Hill: Ch., 2. Muscotah: W. S., 1.50. Wichita: College Hill, W. S., 2.75; Fairmount, W. S., 5; Plymouth, W. S., 2.14.

LOUISIANA—\$5.00.

New Orleans: Straight Coll. L. M. S., 5.

MAINE—\$41.64.

Auburn: 6th St., 58c. Bangor: Hammond St., 9.60. Brewer: 1st, 3.55. Castine: 1. Litchfield: 1. Portland: Woodfords, Ch., 7.06; S. S., 1.16. Searsport: 2nd, S. S., 1.35.

Woman's Home Missionary Union, Dexter: 50c. Farmington: 40c. Halliwell: 40c. Portland: High St., 2.80; St. Lawrence, 80; State St., 2.82; Woodfords, 6.75. Searsport: 1st, 80c. Skowhegan: 1.07.

MASSACHUSETTS—\$1,518.49.

Legacy \$2,000.00.

Adams: 1st, 71.50. Amesbury: Union, 1.52. Andover: Seminary, 5; Ballardvale Union Ch., 6.65; S. S., 3. Barnstable: West, S. S., 35c. Belchertown: 5.75. Berkley: Ch., 5; S. S., 2. Boston: Dorchester, 2nd Ch., 19.58; So. Boston, Phillips Ch., 10; East Boston, Baker Ch., 1.10; Dorchester, Romney, S. S., 1.85. Boxford: 1st, S. S., 2.50. Braintree: 1st, 6.50; South, S. S., 2.40. Cambridge: Pilgrim, 11.18. Chicopee Falls: 2nd, 7.54. Cummington: Village, 8. East Bridgewater: Union S. S., 2.25. Fall River: Central, 58.50. Granby: Ch. of Christ, 3.89. Gt. Barrington: Housatonic, S. S., 5. Greenfield: 1st, 2.52; 2nd, 15. Hadley: 1st, 3.55. Haverhill: Center, 15.63; Riverside Mem'l., 3. Heath: Union Evang., 6. Holden: Ch., 5.89; S. S., 2.82. Holyoke: 2nd, 56.25. Huntington: 1st, S. S., 1. Medford: Mystic, 10.22. Middleboro: Central, 18.66. New Bedford: North, 16.96. Newburyport: Central, 16.50. Newton Center: 1st Ch., 50.72; S. S., 35.09; West, 2nd, 80; Elliot, 66. Northampton: Edwards, 20.20; Florence, 7.50. North Brookfield: 1st, 22. Norwood: 1st, 11. Peabody: West, 5. Quincy: Bethany, 9.09. Reading: 1st, 24.76. Rockland: Ch., 4.99; S. S., 4.48. Sheffield: 3.32. Somersett: 1.95. Somerville: Prospect Hill, S. S., 3.54; Winter Hill, 7.43; Highland, 9.25. Southbridge: Globe Vill. Union S. S., 2.50. Springfield: 1st, 1.10; South, 17.20. Swampscott: 1st, S. S., 3.80. Waltham: 1st, 5.50. Warren: 3.13. Webster: 1st, 9.50. West

Springfield: Mittineague, 2.92. Weymouth: East, S. S., 2.76. Whitman: 1st, 9. Winchester: 1st, 56.38. Woburn: 1st, S. S., 19.50. Worcester: Piedmont, 46; Central, 59.10; Union, 8.72; Friend, 135.

Mass. & R. I. W. H. M. A.: 355.

Legacy

Lowell: Est. Marietta M. Parkhurst, 2,000.00.

MICHIGAN—\$143.11.

Alamo: 83c. Benzonia: 10.75. Ludington: 32.20. Manistee: S. S., 9.72. Muskegon: 1st Ch., 60. Pine Grove: 1st, 2.25. Pontiac: 4.50. Royal Oak: 68c. St. Clair: 12.

Woman's Home Missionary Union, Constantine: 2. Galesburg: S. S., 3.68. Greenville: 2. Reed City: S. S., 2.50.

MINNESOTA—\$65.29.

Benson: 36c. Brainerd: People's, 28c. Cannon Falls: 1st, 40c. Duluth: Pilgrim, 2.40. Hawley: 20c. Lake City: 1st, 22c. Little Falls: 1st, 18c. Madison: 2. Marietta: 1.36. Medford: 30c. Minneapolis: 5th Ave., 1.50; Fremont Ave., 1; Linden Hills, 1.14; Lyndale, Ch., 1; S. S., 5; Minnehaha, 10c; Oak Park, 10c; Pilgrim, 1.08; Plymouth, 16.57; Swedish Temple, 30c. Pelican Rapids: 1. St. Paul: Olivet, 2. Sherburn: 16c. Spring Valley: 80c. Wadena: 1.18.

Woman's Home Missionary Union, Glyndon: 25c. Lake City: 1st, 70c. Mankato: 1st, 20c. Mantorville: 55c. Minneapolis: 5th Ave., 1.98; Linden Hills, W. S., 1.30; Lyndale, 1.10; Lynnhurst, 38c; Park Ave., 1.45; Pilgrim, 89c; Plymouth, 14.80. Monticello: 33c. Moorhead: 20c. Owatonna: S. S., 53c.

MONTANA—\$24.02.

Anita: 21c. Big Horn: 15c. Big Timber: 1st S. S., 2. Billings: Community, Ch., 46c; S. S., 31c; 1st, 1. Custer: Community Ch., 25c; S. S., 2. Great Falls: 10. Hedges: 85c. Pompey's Pillar: Ch., 15c; S. S., 4. Sidney: 1.97. Waco: 5c. Westmore: 62c.

NEBRASKA—\$31.39.

Bingham: 2. Farnam: 1. Geneva: S. S., 3.75. Indianola: S. S., 4.25. Liberty: S. S., 4.02. Lincoln: Plymouth, Ch., 6; S. S., 3.89; Vine, 6. Paisley: S. S., 48c.

NEW HAMPSHIRE—\$129.13.

Amherst: 2.25. Andover: East, S. S., 1.37. Bath: 1.45. Claremont: 5. Concord: 1st, 13.23. Gilmanton: Ch., 1; L. S. Soc., 1.75. Greenville: S. S., 4. Hanover: Dartmouth Col. Ch. of Christ, 17. Keene: 1st, 13.50. Lancaster: 2.44. Madbury: Union, Ch., 65c; S. S., 33c. Manchester: 1st, 30. Rye: 7.40. Walpole: 1st, 3.32.

F. C. I. & H. M. U.: Boscowen: 12c. Dover: 90c. East Sullivan: 92c. Epping: 36c. Franconia: 48c. Hampton: 1.32. Hanover Center: 50c. Keene: 1st, 9. Kings-ton: 24c. Lebanon: 2.87. Lee: 30c. Manchester: So. Main St., 90c. Merrimack: 1.08. Milford: 18c. Northwood: 30c. Penacook: 1.16. Piermont: 2. Raymond: 60c. Rindge: 12c. Stratham: 49c. Warner: 60c.

NEW JERSEY—\$150.89.

East Orange: 1st, S. S., 10. Elizabeth: 1st, 7. Montclair: 1st, 67. Newark: 1st, S. S., 5. Plainfield: S. S., 59.56. River Edge: 1st, 2.33.

NEW YORK—\$519.37.

Arcade: S. S., 2.20. Briarcliff Manor: S. S., 5.20. Buffalo: Friend, 100. East Bloomfield: 1st, 25.91. Homer: S. S., 15.17. Ithaca: 1st, 14.75. Mannsville: S. S., 3.75. New York: Brooklyn, Flatbush, 38.64; Brooklyn, Lewis Ave., 10.50. Niagara Falls: 1st, 6.50. Osceola: 1st, S. S., 84c. Owego: 1st Pres. Union, 80c. Paris: 1. Patchogue: S. S., 6. Riverhead: 1st, 4.06. Sidney: 9. Syracuse: Pilgrim, 45c. Walton: 1st, 6.60.

White Plains: Westchester, 22.50; Scarsdale, 3.

Woman's Home Missionary Union. Bangor: S. S., 1.50. Camden: M. S., 7. Eimira: Park, M. S., 1.50. Friendship: W. M., 10. Greene: L. A., 1. Hamilton: 2nd, W. M., 1. Howells: L. A., 2. Jamestown: 1st Y. L. M. C., 1. Java: W. M., 2. Massena: M. S., 12.50. Morristown: W. H. M., 3. New York: Broadway Taber, S. for W. W., 6; Y. W. C., 50; Manhattan, W. G., 15; Trinity, M. S., 2; Brooklyn, Ch. of the Evangel, W. A., 20; Flatbush, L. U., 8; Lewis Ave., E. M. S., 15; Parkville, Philathea, 10. Niagara: 1st, M. S., 20. Norwood: W. M., 5. Philadelphia: W. M., 3. Saratoga: W. M., 2. Savannah: M. S., 3. Syracuse: Danforth, Y. L. A., 5; Plymouth, W. G., 25. Utica: Bethesda, W. M., 10. Winthrop: L. A., 1.

NORTH DAKOTA—\$10.43.

Carrington: S. S., 3.43. Grand Forks: S. S., 3. Litchville: 1st, 2. Stady: 2.

OHIO—\$300.74.

Cleveland: 1st, 6.48; Grace, 1.20; Hough Ave., 6.21. Columbus: 1st, 35; Plymouth, 15; South Ch., 1.65. Fairport Harbor: 1st, 6. Mansfield: Mayflower, 3.60. Medina: 1st, 18.70. Newark: Plymouth, 80c. Newton Falls: 60c. Shaker Heights: Plymouth, 5.25. Springfield: 1st, 9.95. Toledo: Washington St., 6.53.

Woman's Home Missionary Union. Akron: 1st W. S., 22. Amherst: 1st, 88c. Ashtabula: W. G., 2.20. Austinburg: W. S.,

94c. Berlin Heights: M. S., 72c. Brownhelm: M. S., 66c. Burton: W. S., 55c. Canton: M. S., 3.63. Ceredo, (W. Va.) M. S., 77c. Chagrin Falls: W. S., 1.38. Chatham: W. S., 1.10. Clarksfield: Sr., 11c. Cleveland: Denison, L. S., 4.40; S. S., 1.21; Euclid, W. M. A., 13.75; Y. L., 2.75; Grace, W. S., 68c; Kinsman, Un. W. A., 2.61; North, L. A., 55c; S. S., 1.64; Park, W. A., 2.06; S. S., 1.32; C. E. 55c; Pilgrim, P. W., 18.04. Conneaut: W. S., 6.49; S. S., 1.10. Dover: M. S., 2.12. East Cleveland: Calvary, S. S., 91c. Elyria: W. A., 4.40. Geneva: W. G., 3.08; S. S., 77c. Hartford: Croton, L. S., 1.10. Huntington: (W. Va.), M. S., 1.10. Jefferson: W. S., 1.85. Kent: C. E., 55c; M. S., 1.43. Lodi: S. S., 8.91. Lorain: 1st W. A., 3.30. Marietta: 1st W. S., 5.62. Medina: M. S., 6.27. Mt. Vernon: M. S., 2.75. New London: W. A., 28c. Newton Falls: W. S., 1.10. No. Fairfield: M. S., 88c. No. Madison: M. S., 44c. No. Olmstead: S. S., 55c. No. Ridgeville: Sr., 58c. Painesville: 1st, C. E., 17.55; W. A., 3.02; Y. L., 38c. Point Place: S. S., 22c; D. S., 55c. Ravenna: S. S., 5. Rock Creek: W. S., 28c. Springfield: 1st, Y. L., 55c; Lagonda, L. S., 39c. Strongsville: L. S., 2.45. Sullivan: M. S., 55c; S. S., 55c. Tallmadge: W. S., 1.43. Toledo: Plymouth, L. S., 22c. Twinsburg: W. S., 83c. Unionville: W. S., 88c. Wakeman: M. S., 2.75. Wayne: M. S., 53c. Wellington: W. A., 1.65; S. S., 55c. W. Milgrove: M. S., 55c. Youngstown: Plymouth, L. M. S., 1.71; S. S., 55c; Y. L., 55c.

[Continued in July number]

Congregational Board of Ministerial Relief

B. H. Fancher, Treasurer

Receipts for January, February and March, 1918

(Continued from May number)

RHODE ISLAND—\$185.88.

Central Falls: 12.08. Little Compton: 3.70. East Providence: Newman, 5. Pawtucket: First, 95. Peace Dale: 9.25. Providence: Central, 50; Free Evangel, 95c; People, 1.10. Westerly: Pawtuck, 8.80.

SOUTH DAKOTA—\$12.27.

Ree Heights: 12.27.

TENNESSEE—\$6.63.

East Lake: Union, 2.63. Grand View: 4.

TEXAS—\$66.57.

Dallas: Central, 54.87; Junius Heights, 5.70. Port Arthur: First, 6.

UTAH—\$20.30.

Salt Lake City: Phillips, 20. Vernal: 30c.

VERMONT—\$367.68.

Barre: 8.48. Bennington: 2.17; Second, 3.05. Bradford: 5.23. Brandon: 5. Brattleboro: Center, 8.36; First, 4.66; Swedish, 20c. Brownington & Orleans: 10. Burke: 2. Burlington: College Street, 41.50; First, 54. Cambridge: 38c. Cambridgeport: 5c. Chester: 12. Corinth: 3.50. Dorset: 6.25. East Brookfield: 1. Enosburg: First, 6. Essex Junction: First, 3.99. Florence: 1. Glover: First, 2. Greensboro: 4.60. Guilford: 1. Hartland: 13. Holland: 33c. Irasburg: 1. Jericho: Second, 2. McIntosh Falls: First, 3.75. Manchester: 1.20. Marlboro: 1.12. Middlebury: First, 8.12. Morrisville: 2.30. Norwich: 3. Orwell: 16.90. Pittsford: 9. Post Mills: 56c. Proctor: Union, 1.25. Quechee: 1. Randolph: Bethany, 6.08. Richmond: 6.30. Rochester: 5. Rockingham: 1.97. Rutland: 22.09. St. Johnsbury: North, 15; Third, 4.12. Sharon: The Church of Christ, 1. Springfield: First, 10.26. Strafford: 5. Sudbury: 2.75. Swanton: 1.86. Vergennes: 4.92. Waterbury: 4. West Fairlee: 44c. Westminster: 3.45. Westmore: 2.25. Williston: First, 5. Winooski: 1.60. Woodstock: 13.64.

WASHINGTON—\$114.04.

Anacortes: 53c. Black Diamond: 1. Clear Lake: 30c. Colfax: 5. Dayton: 63c. Deer Park: Open Door, 50c. Dennison: 19c. Everett: First, 63c. Ferndale: 2. Kennewick: First, 1.19. Lakeside: 50c. Metaline Falls: 22c. Monroe: 73c. Natches: 72c. North Yakima: First, 25c. Pataha City: 50c. Port Angeles: 40c. Pullman: 50c. Ritzville: Zion, 5.50. Seattle: Bayview, 1.30; Columbia, 1; Edgewater, 37c; Fauntleroy, 60c; Keystone, 15c; Plymouth, 29.38; Queen Anne, 5; University, 6.75. Spokane: Lincoln Heights, 2.50; Pilgrim, 75c; Plymouth, 50c; Westminster, 19.86; West Side, 2. Walla Walla: First, 22.19. White Salmon: 40c.

WISCONSIN—\$2.40.

Baraboo: 2.40.

WYOMING—\$29.80.

Aladdin: 1. Boulder: 25c. Buffalo: 5.60. Cheyenne: 10.70. Dayton: 50c. Green River: 1.50. Lander: 2. Lusk: 76c. Pine-dale: 50c. Prairie Center: 50c. Shoshoni: 1.75. Van Tassel: 25c. Wheatland: 4.49.

CANADA—\$5.00.

Hilda, Alta.: German Parish, 5.

SUMMARY OF RECEIPTS.

for January, February and March, 1918

Receipts credited to Churches under the apportionment as published above	\$7,184.22
Other Receipts, including from Individuals, and Income from Endowment	17,906.60

Total receipts for the three months available for current work	\$25,090.82
Donations, Conditional Gifts and Legacies received for the permanent Endowment during the three months ending March 31, 1918, were	\$5,749.47